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SMITH COLLEGE FIFTIETH ANNIVERSARY PUBLICATIONS

# SOPHIA SMITH
AND
# THE BEGINNINGS OF SMITH COLLEGE

# SMITH COLLEGE FIFTIETH ANNIVERSARY PUBLICATIONS

Sophia Smith and the Beginnings of Smith College, by Elizabeth Deering Hanscom and Helen French Greene. Based upon the Narrative of John Morton Greene.

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SOPHIA SMITH

# SOPHIA SMITH
AND
# THE BEGINNINGS OF SMITH COLLEGE

BY
ELIZABETH DEERING HANSCOM, 1865–
AND
HELEN FRENCH GREENE, 1868–

BASED UPON THE NARRATIVE OF
JOHN MORTON GREENE

WITH
ILLUSTRATIONS

NORTHAMPTON, MASS.
SMITH COLLEGE
MDCCCCXXV

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# PREFACE

The origin of this book is found in the following unofficial letter addressed to Dr. John M. Greene by four trustees of the college, President Seelye, Professor William S. Tyler of Amherst College, Professor Edwards A. Park of Andover Theological Seminary, and Mr. George W. Hubbard of Hatfield, the last three being original trustees with him, as named by Miss Smith in her will:

*December 1st,* 1881.

Dear Sir:

You must be aware that many literary institutions suffer very much from the fact that their early history is obscure. In a few years the details in the history of Smith College will be forgotten. You are more familiar than any other person with the life and character of Miss Sophia Smith, the founder of the college. You possess her journal, which illustrates her habit of thought and feeling. It seems very desirable that you should commit to paper your views of her life and character, your reminiscences of the incipient measures adopted for the endowment of the college, and your views of the character which the college ought to sustain in order to fulfil the design of its founder. We, therefore, take the liberty of requesting you to write a history of the college in the early stages of its existence. Perhaps it would be advisable for you to bring the history down to the period of the dedication of the main college edifice.

Believing that by this history you will confer a benefit on the college through succeeding ages, we remain,

Very respectfully and truly,

W. S. Tyler,
Edwards A. Park,
L. Clark Seelye,
Geo. W. Hubbard.

Valuable material for this history was already in Mr. Greene's possession in 1881: the much-worn Plan of a Woman's College; about thirty of his letters written to Sophia Smith and to Mr. Hubbard during the years 1861-1870, given to him by Mr. Hubbard after Miss Smith's death; Miss Smith's journal; his own journal, personal notebooks, and his Smith College scrapbook, besides many letters from early friends of the college. Accepting the commission as a sacred trust, he continued for many years to gather documents and information for his use. Although writing an occasional historical article for the *Hampshire Gazette* or the *Smith Alumnae Quarterly,* Mr. Greene did not begin consecutive work upon his narrative until 1910, when the infirmities of age brought to a close his ministerial activities. Then, stimulated by the rare encouragement of President Burton, he labored, with the serenity of one who has entered the promised land, to tell in full the story of the college "in the early stages of its existence."

Two purposes he conceived the history should fulfil: the first was to honor our founder, Sophia Smith; the second, to furnish for the celebration of the fiftieth anni-

versary of the opening of the college a fitting introduction to President Seelye's history of his administration, then in process of writing. The manuscript, finished a few weeks before his death, in 1919, was left to me in trust, with unrestricted editorial discretion — the parting gift of his eager spirit to Smith College.

Upon the inauguration of President Seelye in 1875, at the centennial observance of the birth of Sophia Smith in 1896, and in 1900 at the quarter-centennial celebration of the opening of the college, Mr. Greene had given his estimate of the life and character of Sophia Smith. The editor believed, therefore, that the book planned for the fiftieth anniversary celebration would be enriched if the assembled material could provide the basis for a fresh and more detached interpretation of the life and time of Miss Smith.

To Elizabeth Deering Hanscom, who with rare penetration has set forth this interpretation in the first part of the book, and who with patient understanding and discrimination has read all the mass of source material, only inadequate thanks may here be expressed.

In the general plan of the second part of the book Mr. Greene's Narrative has been followed and often used. When possible, however, entries from journals, letters, and other original documents now in existence have been substituted for his text. The single exception is his letter of May 17, 1869, to Mr. Hubbard, which was loaned in 1888 and lost. I gratefully acknowledge valuable suggestions from President Neilson, Professor Harry Norman Gardiner, Mr. Frank A. Manny, and my cousin,

Dr. Austin Baxter Keep, who has read my manuscript and the proofs throughout. To the kindness of Mrs. Harriet Seelye Rhees I am indebted for the photograph of President Seelye.

To my father's surviving Hatfield friends, who with unfailing courtesy and interest aided him in collecting facts relating to the early history of their town and the Smith family, I would pass on the appreciation he often voiced. To the end his Hatfield parishioners were, in memory as in experience, a "dear people."

Helen French Greene

March 12, 1925

# PART ONE
# SOPHIA SMITH

"Your old men shall dream dreams,
your young men shall see visions."

Smith College is a dream come true, a vision of youth so compelling that older eyes caught the gleam. It is also the product of many lives pouring out unmeasured devotion for its upbuilding. The story of their efforts and their results is told elsewhere. This chapter serves only to suggest some of the ideals embodied in the foundation of the college and to present some of the persons who first knew it, not as a fact but as an idea.

Two especially hold the attention: John M. Greene, the young man who first saw the vision, and Sophia Smith, who gave her money and her name that the vision might become a reality.

# SOPHIA SMITH

## The Smiths of Hatfield

WHITE settlers first came into the Connecticut Valley nearly three centuries ago, men and women who, having dared much in crossing the ocean, soon dared more in penetrating the forest. First around Hartford and Windsor, then in outposts farther north along the great waterway, they collected in tiny settlements. Thus Springfield came into existence, thus Northampton and Hadley, neighbors across the river; farther north, Hatfield and Deerfield stretched along their meadows. The few miles separating these villages meant great distances at first; but rapidly widening paths threaded the forest, the river was a thoroughfare, trade begat neighborliness as well as rivalry, young men went a-wooing, and the clergy made stately visitations on those grave festivals of ordination and fast day that broke the monotony of Congregational isolation.

Northampton sustained among the northern group of river towns a primacy not only of date (1654) but of commercial, social, and ecclesiastical prestige.

Hadley, five years younger and two miles farther up the river, bordered both sides of the Connecticut; but in 1670 the western portion was set off as the town of Hatfield. Financially the new town prospered; men expected to work, and the rich bottom land amply repaid their labor. Clergymen eminent for piety and learning ministered to the church, and indubitable aristocrats directed social and political affairs. Two of the four fa-

mous "river gods" of the eighteenth century were Hatfield men; and as late as 1827 a nervous young minister awaiting installation over the Hatfield church was almost hysterically insistent that it would be insulting to preach to his new congregation from the text, "The common people heard him gladly."

Not on the dizzying pinnacle occupied by the "river gods," but far removed from the "common people" were the Smiths, typical of Hatfield, as Hatfield was typical of the Valley. Indeed their history is the history of Hatfield, for they and their like made it.

There was an English ancestor, Samuel Smith, who with his wife Elizabeth arrived in Boston in 1634 and is next heard of in 1659, when he came up the Connecticut river from Wethersfield to settle in Hadley. In those twenty-five years he had prospered, as was the way of his tribe in succeeding generations. The record of his activities in Hadley, while showing him as a man of sturdy character and superior intellect, serves also as an epitome of the development of the town. Deacon of the church, selectman of the town, trustee of the Hopkins Grammar School Fund, lieutenant in the militia, eight times representative at the Great and General Court, he also was listed among the ten men worth £200; moreover, he lived in the largest house in the village.

His youngest son, John, fell fighting the Indians on the Hatfield meadows in 1676, but not before a marriage with Mary Partridge, by whom he handed down the Smith name and characteristics to a son, Joseph, who settled across the river in Hatfield and there took to wife Canada Waite. Her Christian name commemorated the

place of her birth, in captivity among the Indians, while her father was struggling for the recovery of his family, with efforts that are among the epic deeds of New England.

The Indian menace past, peace returned to the Valley and the Smiths continued to beget children, roll up money, and hold positions of honor and trust. Samuel, the son of Joseph and Canada, died in 1767, leaving his wife, Mary Morton, a veritable incarnation of Yankee thrift and "faculty," to administer the affairs of a considerable estate and train her six sons. Of these, three fought in the Revolution.

The youngest, Oliver, being a bachelor, had not to dissipate his substance in maintaining a family, and therefore could devote himself uninterruptedly to acquiring a fortune. He kept the village store, managed his farm, and finally began to speculate in stocks, deliberately, patiently, but with sagacity amounting almost to genius. All his life parsimonious, he left a fortune of about four hundred thousand dollars in public bequests, establishing the Smith Charities and the Smith's Agricultural School in Northampton. Then wrath arose among his relatives who, in financial matters, were clannish. In vain they stormed against that extremely well-made will, even engaging so eminent counsel as Rufus Choate to essay its breaking; but, as the executor engaged Daniel Webster, the contest became a battle of the giants and the will stood after a brilliant legal encounter.

Joseph Smith (b. 1758), the fifth son of Samuel and Mary Morton Smith, remained in Hatfield and married Lois White; and to them were born seven children, of

whom but one married. As he died childless in 1861, this line of the Smiths ceased with Sophia.

She was in the fifth generation, in the male line, from Samuel Smith who first came into these parts. From the same stock, in the sixth generation, came Mary Lyon. On opposite sides of the river which Samuel Smith's meadows bordered rise the colleges founded by his descendants. Who can guess by what spiritual laws his energy was transmuted into the ideals, the aspirations, the wills of these two women? Or what were the faint, dumb stirrings in the breast of Elizabeth, his wife, what silent protests, what unacknowledged desires, that came to birth in a far-off time? Vain questions all, but alluring, provocative, over which one is prone to linger when the moon silvers the long reach of Hadley Street or the dawn strikes clear on college towers.

Near the lower, south, end of Main Street, Hatfield, on the east side, stands a small, white house, of the type familiar for two hundred years in New England. It was here that Joseph and Lois Smith lived and reared their children, Austin, Joseph, and Elihu, Sophia, Harriet, Miranda, and Louisa. By the recent restoration of the house, undertaken by the Smith College class of 1896, something of its early aspect may be judged. Built around a central chimney, it has a narrow entrance, low, square rooms on each side, steep stairs leading to the front chambers. Originally there was a range of sheds and barns rambling away from the main house, and over some of these were small chambers. Furnished in the fashion of a hundred years ago, it conveys an impression of the austerity, the sparseness of its period.

*The Maynard Workshop, Waban, Mass.*

THE SOPHIA SMITH HOMESTEAD, HATFIELD, MASSACHUSETTS

Joseph Smith, the father of the family, seems to have been an honest, keen, and kindly man, with the true Smith characteristics "of untiring energy and of large thrift." A Unitarian in belief, he was not a church member, but staunchly supported all agencies for good in the town.

Lois White, his wife, was considered a model of domestic virtue, looking well to the ways of her household and showing sympathy, generosity, and kindly understanding to those within and without her family. To these excellent moral qualities was added a touch of the æsthetic, finding expression in the adornment of her home and especially in the selection of clothing. This taste in dress she cultivated in her daughters; and on this point at least there seems to have been no stinting in the Smith household. There is a tradition that one Sunday, following his women folk into meeting, Joseph Smith remarked, "There go my wife and daughters with thirty bushels of rye apiece on their heads."

It must be admitted that the Smiths had developed the virtue of thrift to a degree not often attained even in thrifty New England. They worked for their money; but most persons did that. Somehow the Smiths got what they worked for; and having it, they kept it. In spite of Leghorn bonnets and crêpe shawls and silk gowns, the Smith money continued to increase so effectively that when Joseph Smith died, in 1836, he left about ten thousand dollars apiece to his four surviving children. Joseph was married; Austin, Sophia, and Harriet continued to live in the homestead.

Harriet Smith (b. 1800), four years younger than

Sophia, had a clear-cut personality, a nature that impressed by its very existence, a vigor and enthusiasm that were infectious. Moreover, she had something of that indescribable quality of charm that lends itself to social distinction. Upon her devolved the direction of household affairs, after the death of her mother, and she managed practically all the details of her own and her sister's lives, planning their visits and summer tours, and carrying the quiet and reliant Sophia forward on the wings of her own abounding energy. United by rare temperamental and spiritual sympathy as well as by intense family feeling, these two sisters lived in the closest intimacy; and the death of Harriet (Sept. 7, 1859) deprived Sophia not only of her dearest friend but of the person who had determined nearly every significant movement of her mature life.

Another dominant personality there was in the household, Austin, the oldest brother, who by the death of his father became the head of the family. In Dr. Greene's Narrative there is a vivid and suggestive description of Austin Smith.

> "He was a man of striking personal appearance. He was of medium size and well formed. His head was white, his face shaven, his features were sharp, with a marked intellectual look upon them. He would at once attract your attention in an audience or on the street, as being an uncommon man. When he stood or sat or walked, he was as straight as an arrow; and his step in walking was quick and firm. He never slouched in the pew or chair; but he was always erect, alert, and giving attention, and ready for action."

Like his father, he was a Unitarian in belief and consequently not a member of the Hatfield church; but —

to continue Dr. Greene's characterization —

"he had as good a seat as there was in the church and expected to pay for it. He felt that his standing in the town, his respectability, demanded that he meet his obligations to the church, as well as to the state. He firmly believed that if there were no church in Hatfield, no business could be done there, no home would be safe, no property would be valuable."

In him the Smith virtue of thrift was excessively developed. A bachelor, like his uncle Oliver, he had his uncle's ardor for economy in personal matters. One snuff-colored surtout sufficed for twenty years. He paid for his board to his sisters, who managed the household; but when they drove abroad in the family carryall, into which he had harnessed the family horse, they paid him a "shilling" for the privilege. The tradition is still preserved of his boast that he never gave away "a meal of victuals" in his life. Thus sparing in his own expenditure, he urged similar economy of public money. Especially he disapproved that which he considered the extravagance of general education. Many a sharp battle he fought in town meeting, particularly when it was proposed to erect a high school; and once he introduced a resolution forbidding all instruction in the public schools except reading, writing, and arithmetic.

Again like his uncle Oliver, he had rare ability in investment. Gathering all that he could after the financial panic of 1857, he went to New York and began a series of highly successful speculations. He planned to live to be eighty, like his uncle, to double his fortune, and then in the fulness of time to make his will. However, the death of their sister Harriet seems to have shocked both

Austin and Sophia Smith into a sudden, vivid realization of the transitoriness of life; and each made a will leaving all property to the other. Doubtless to Austin this was but a temporary expedient, pending the more convenient season when he would make *the* will. While attending to business in New York he was seized with sudden illness and died alone in a hotel (March 8, 1861), refusing to believe that the ailment was sufficiently serious to warrant the summoning of his friends.

There is a tale that in planning for the disposition of his property Austin Smith once said, "The Lord won't get a cent of my money;" to which some one replied, "If the Lord wants your money, He will take it."

## Sophia Smith

It came to pass that Sophia Smith was left alone in the Smith house with the Smith money. Timid, dependent, accustomed all her life to lean on others, especially on her resourceful sister Harriet, dominated by Austin, how could she live alone? And, above all, what should she do with the money that Austin had so industriously collected, so austerely saved, and so unexpectedly left?

This is no tale of a stout-hearted, single-minded woman, fired by great ambition, evolving a great ideal. It is a far more difficult tale to understand, if indeed it can be fully understood in this active, forth-putting, quick-thinking generation. So much was she the product of her time, her place, her family, her religion, that Sophia Smith can be known only in their terms; and then there is danger that she will be interpreted only as their pro-

duct, and that which was herself will be obscured or totally disregarded.

The fourth child and first daughter of Joseph and Lois Smith, she was born in Hatfield, August 27, 1796. Of her childhood there is no record. Countless household duties and accomplishments she learned at home; and she went to school, first in Hatfield and, when she was fourteen, for one term in Hartford, Connecticut. Her two youngest sisters, Miranda and Louisa, went to the Hopkins Academy in Hadley. If Sophia went there at all, a point on which there is doubt, it was for but a short time.

The town of Hatfield early had a school for boys and girls; by the end of the eighteenth century the custom had arisen of teaching the pupils in the same building, but at different hours, the boys in the mornings, the girls in the afternoons. In Sophia Smith's earliest years, the town appropriated money for four months' schooling for girls; but in 1811 the time was lengthened to five months. The traditional instance of the girl eager for education and forced to absorb it while seated on the schoolhouse steps, listening to the instruction of boys, makes a pretty tale, probably true in rare instances, but not sufficiently general to warrant its inclusion in the biography of nearly every American woman of this period who rose above the average ability and activity of her contemporaries. Certainly there was no need of such indirect acquisition of learning on the part of Sophia Smith; nor is there indication that she possessed any overwhelming desire for knowledge other than that easily obtainable by ordinary methods. Her school life was thus summed up by her

sister-in-law, Mrs. Joseph Smith, "Like other children, she went right along from the age of four to eighteen, and she was a mediocre scholar."

A dreary, uninspiring process, that going "right along" through the Hatfield schools might now seem; but the children were grounded in the essentials, and there was a chance for the development of individual ability and interest.

Moreover, the school education was supplemented by reading, not alone in the family, but by the family. In her later solitude, Sophia Smith used to recall the discussions of books read aloud around the sitting-room lamp, her mother's attention to "finely dressed thoughts," her warning against slang and vulgar language as against "soiled and shabby clothes"; for not alone in bonnets and shawls had Mrs. Smith taste. There were few books in any house except the minister's; but the total in all the houses was neither inconsiderable nor insignificant. In homogeneous settlements like New England villages, there was a community of intellectual as well as social interests, so that boys and girls knew the contents of their neighbors' as well as their own bookshelves. More than this, after 1806 Hatfield had a "Social Library," supported by subscription. Towards the close of her life, making a generous contribution to the library, Miss Smith bore this testimony to its value, "I give this money gladly; for I owe much from my early childhood to the books which I have drawn from the institution."

In the Bible and those classics of the Congregational church, the "New England Primer" and the "Shorter Catechism of the Westminister Assembly," she was early

instructed. The latter she had committed to memory before she was fifteen years of age; and she retained throughout life the ability to perform that ultimate feat of theologico-intellectual gymnastics, reciting the whole catechism, questions and answers, backward as well as forward. There were no Sunday schools or young people's meetings; but there was regular instruction in the home, besides formal, awe-inspiring visitations by the minister, who examined the children as to their knowledge of the Bible and the catechism, and scrupulously inquired into the spiritual condition of all members of the household.

It is impossible to overestimate, if indeed it be possible to estimate accurately, the influence of the New England ministers. Men of learning, of spirituality, of moral grandeur, and withal of social standing, most of them were; and their right to lead, to dictate, to enforce was rarely challenged; for by a process that did not seem to them paradoxical New Englanders recognized a priesthood and an aristocracy.

For fifty-six years (1772-1828), the Reverend Joseph Lyman ruled the church and town of Hatfield. Stern, dignified, a preacher of power, "abundant in doctrine," he ministered faithfully to his people; and on none was his influence more potent than on the shy, silent young woman in the Smith pew, who Sunday after Sunday looked up to him from the shadow of her fashionable bonnet. His thoughts, his doctrines, his very phraseology she accepted and appropriated. More than forty years after his death, one of her strongest reasons for giving money to Andover Theological Seminary was that "every

Sabbath Day Dr. Lyman used to pray for it."

At the age of sixteen she believed herself to be converted, although out of respect to her father and brother, who were Unitarians, she postponed joining the church until she was thirty-eight years old. Through what turmoil of spirit, flashes of assurance, depressions of doubt she reached the decision that she could count herself among the believers and followers of Christ there is no record. That this was a painful period there can be no question; the record of her later spiritual experiences suggests that in this as in intellectual matters she "went right along," true to type, and one of the most distressing types known to Christendom.

There was another side to life, however. New England villages were by no means devoid of social pleasures. Informal neighborhood gatherings as well as formal "company," visits prolonged to a degree that now seems incredible, interrupted the hard work and hard thinking. In such gatherings the Smiths were participants, if not leaders. Also they had connections with Northampton, the social center of this part of the Valley, where stately houses were opened for elegant entertainments that would have delighted Jane Austen. Moreover, the Smiths went abroad for pleasure as well as for business, to Boston and New York, to Newport and Saratoga, Sophia meekly following the energetic Harriet in the good days when they were together, later taking some woman companion or her young pastor. Shy, silent, deaf, but keen-eyed, she sat in hotel parlors, "drank the waters," visited notable buildings, heard eminent preachers, toured the White Mountains, once went even to Wash-

ington. These visits were prepared for with due solemnity and care; from them she returned soothed in spirit and enriched in experience. Guests came to her for visits of six weeks or two months, and the ladies of Hatfield made long afternoon calls and stayed to supper. Unlike her brother Austin, she gave away many "a meal of victuals" in this placid social interchange. One woman, who has seen much of the world since her early days in Hatfield, still recalls the impressiveness of Miss Smith's table when "waited on" by Sarah.

Sarah deserves a chapter by herself, so great a trial was she to her nervous and distrustful mistress and yet so essential to that lady's well-being. Until the death of Harriet, Sophia seems to have had practically no household responsibility; and probably Harriet could have coped even with Sarah. Several passages in Miss Smith's journal suggest the tears and tremors, the prayers and penitence connected with domestic difficulties.

*June* 27, 1864. "The past week has been a trying one [on] some accounts. My girl domestic has been very disorderly. She seems very wilful, throwing off all restraint, setting up her own will in defiance of rule & authority. I have already put up [with] more from her than is consistent with a proper dignity as mistress of the house. I want wisdom from above to get along with her. I feel my health giving way. The future darkens to me. Old age is approaching. I am beset with cares."

When about forty, Sophia Smith became deaf, and by the time she was fifty was obliged to use a tube or ear-trumpet. This affliction increased the already marked introspectiveness of her nature and intensified her already acute suspiciousness and sensitiveness. Deprived

of the stimulus of general conversation, removed from the spoken ministry of the church, she brooded over this infirmity, undoubtedly exaggerating its physical and spiritual importance. Her journal abounds in references to this "trial," "cross," "great calamity," and in lamentations of her inability to hear anything in church, frequently followed by abstracts of sermons, including even illustrations and examples. For this trouble she consulted many physicians and tried many remedies, not all within the scope of legitimate medicine, while at the same time she attributed the infirmity to the will of God and sought to discover for what previous sin or future benefit she was thus "humbled."

*February* 12, 1869. "While others can go out & hear a preached word & unite in prayer & feel the influence of the Spirit, in the dispensation of my Father's providence it has been his pleasure to deprive me of hearing so that I cannot join with them. O my Father, wilt Thou sanctify the dispensation to me. It humbles me in the dust. May it humble me for sin, for past life; humble me for imperfection of character."

Finally, when she had lived for several years alone in the little house that had been large enough for a family of nine, when she was oppressed by the burden of years and constantly reminding herself that she must prepare for her "latter end," she built the finest house in town, Mansard roof, bay windows, marble mantels, black-walnut finishings, and huge mirrors, all in the most approved and ugliest fashion of the 'sixties. Why did she do it? It is doubtful if she or her pastor, who advised her, could have given any valid reason, although there are hints as to the desirability of diverting her mind from

her sorrows. In her journal there are one or two references to the new house, expressing doubt as to the wisdom of her action or bewailing its folly; but build she did and furnish also, even to a grand piano. Into this fine place she and Sarah removed in May, 1867, and there she lived, growing more deaf, more feeble, more hesitant, and there she died, June 12, 1870.

In several spoken addresses, afterward published, in many printed articles, and in a mass of unpublished material, Dr. John M. Greene, who was her beloved pastor, her loyal friend, her wise adviser, has left his estimate of Sophia Smith's character. He knew her only in the last thirteen years of her life; but he knew her then with an intimacy she vouchsafed to none other. Perhaps the best summary of his estimate of her is contained in the following excerpt from the address delivered at the Inauguration of President Seelye (July 14, 1875).

"She was a consecrated woman. She was 'rich toward God.' She had the strength of character and heavenly grace not to be elated or injured by the sudden possession of property, but to make it a means of spiritual growth and elevation. . . . Duty was her motto, the love of God and humankind her motive. She lived honestly, benignly, sincerely, nobly. She was a faithful steward of God, and a benefactress of her race.

She expected much from this College. It is the gift that carried her heart. She laid it on the altar of God and Christ. For it she prayed."

## Sophia Smith's Journal

One seeking to know Sophia Smith will turn with natural confidence to her journal. Its origin and pur-

pose are best described by the man who instigated it. In Dr. Greene's Narrative occurs this passage.

"When, May 1, 1861, she came to see me, that she might talk over the matter of the disposition of her large property, I saw at once that she was very introspective, gloomy, and depressed; and I then advised her to keep a journal, and write in it daily or weekly the events of her life, giving a brief account of the persons she met, her thoughts about the books she read, and anything else that interested her and would draw her mind from herself and her afflictions and losses."

Following this advice, she kept a journal for the last nine years of her life, two hundred and seventy-seven entries in all. Dying, she left it to Dr. Greene, saying, "He will know better than anyone else what to do with the journal. I give it to him to keep and use as he may think best."

Whoever turns to this document for light on the external events of Sophia Smith's life is disappointed. The sparse references to the new house have already been mentioned; yet the building of the new house was the greatest event in her later life. Her journeys also, and they were not infrequent, were dismissed with trite phrases.

*June* 7, 1863. "Since I have written I have had a pleasant excursion abroad to New York. Have been brought safely home. May I be thankful for these mercies to my Heavenly Father, who giveth me all things richly to enjoy."

*September* 1, 1866. "Since my return from Andover I have taken another trip which has been to Saratoga, a short but rather pleasant visit. I drank the waters freely & think I am somewhat stronger. Felt full of care about home, about visitors which have not come."

Personal Journal

February 19th I have to record the preservation of my life another week & all the blessings of health enjoyment of Social intercourse the pleasant intercourse with friends who are visiting me the privilege of books & the rich blessings of spiritual things. Oh that I could now come & devote myself to the service of my maker begin a new life to the service of my maker

A trip to Washington was fully recorded; for so consistent a patriot and so staunch a Republican, that was an event worthy to be chronicled among the texts of sermons and prayers for release from "worldliness."

Her visitors, many of them dear friends, whose presence was a real solace, received scant comment. Once indeed, February 23, 1868, she wrote, "My time has been so taken up with company & various other trials;" but in general she seems to have enjoyed the prolonged visitations, sometimes lasting for six months, to and from friends, without indulging in any detailed accounts of the pleasure involved.

*July* 15, 1862. "I have had many pleasant talks & visits for which I would be thankful."

*April* 10, 1863. "I am thankful to have this friend stopping with me — so much like my own family."

*April* 3, 1864. "God has showered down blessings upon me. Among the greatest [is] the society of cultivated men. I am happy to record a pleasant visit from a friend."

*February* 19, 1865. "I have to record the preservation of my life another week, & all the blessings of health, enjoyment of social intercourse, the pleasant interviews with friends who are stopping with me, the privilege of books, & the richer blessings of spiritual things."

Fuller than those concerned with any other secular matter are the references to reading. Indeed one of the original purposes of the journal was to record impressions of books. Like everything else, they were regarded with great seriousness and served as an element in the "improvement" so anxiously and consciously sought.

*Dec.* 13, 1862. "I have read nothing this winter; have not taken any books out of the l[ibrary]. I resolve for greater improvement."

But reading was also an inspiration, a solace, a recreation; sometimes it seems to have been a temptation. One or two references to "frivolous" books bear this interpretation; and there can be no doubt as to the meaning of the following.

*Nov.* 7, 1863. "I have read too much light reading for the past, too many of Mary M. E. Braddon's novels. Although interesting and very well written, they take up too much time, too absorbing, they induce a disrelish for more substantial reading, & they also have a tendency to dissipate the mind & take it off from more solemn things."

"Pendennis" falls under the same condemnation: "I do not admire it; too much light & frivolous reading about it." (March 21, 1868.)

Great admiration is expressed for the novels of Mrs. Charles, especially for the "Chronicles of the Schönberg Cotta Family." "Every line conveys instruction." (July 15, 1864.)

In the list of books read in February, 1865, is Madame de Stäel's "Corinne," the only reference to an excursion into foreign literature, and that indubitably made through the medium of translation.

Poetry also was read and commented upon. Tennyson's "Enoch Arden" was considered "a very interesting story & very handsomely written, in a sweet and easy style." (Sept. 25, 1864.) The same day there is reference to some recently read criticisms of "Mrs. Barrett Browning as an authoress of great power." Evidently

these criticisms excited more than passing interest, for in the entry of December 3, 1864, occur these sentences: "Mrs. Barrett Browning's poems, sonnets to [*sic*] the Portuguese are beautiful. I think she is a fine writer." However, these also may have savored too much of the world, for immediately following are these words: "I am alone now; shall have time to read. O may I profit by it & read more serious [books]."

Histories, biographies, memoirs apparently were "more serious," and there are numerous references to them, beginning with the second entry in the journal, May 16, 1861, when Motley's "Rise of the Dutch Republic" is mentioned. Certainly some, probably many, of the "Lives" referred to were read in the popular series by Jacob and J. S. C. Abbott, works which provided the historic background and fostered the imagination of American readers for two generations. Biographies of Cleopatra, Margaret of Anjou, Marie Antoinette, Madame Roland, Franklin, Prescott, Lincoln suggest the diversity of Miss Smith's interests.

As would be expected, the most frequent allusions are to religious reading, many of them accompanied by abstracts, quotations, and conventional comments. Sermons of Spurgeon and letters of Samuel Rutherford of St. Andrews suggest a slight expansion from the narrowest range of provincial sectarianism. In general, however, there is nothing in her reading or in her unillumined comments to indicate an actively acquisitive mind.

That she was susceptible to new impressions and willing to adopt new ideas is shown by the quickness with

which she acquired, and the steadiness with which she maintained an interest in higher education for women. This idea, foreign to her training and experience, inculcated by her young pastor, held her attention apparently from its first presentation, and was fostered by conversation and reading. In the journal are references to the biographies of eminent educators, Thomas Gallaudet, whose experiments and successes with the deaf were of peculiar interest to Miss Smith, and Mary Lyon, whom she never met, but whose biography was carefully read. Many newspaper clippings and magazine articles on educational matters passed between her and her pastor, with comments both oral and written.

In the journal there is no direct reference to any plans for the college or to any details of her wills. The only bequest, public or private, to which there is allusion is the gift of thirty thousand dollars to Andover Theological Seminary; that, being made during her life and known to the public, is referred to as an accomplished fact. It may have been an expression of inherited and innate caution that she would not commit to writing any intention regarding money. Her suspicion was quick and constant, accentuated by her deafness, and she had more than the usual New England inclination to mind her own business.

It must be recognized that there were reasons for her suspicion. As a rich and lonely woman, without near kin, she was besieged by representatives of numerous causes, many of them worthy; some of her friends seem to have roused her doubts as to the disinterestedness of their regard; and not infrequently she fell into the mel-

ancholy condition of distrusting the sincerity of nearly everyone who approached her in the way of either friendship or business. It should be added that she recognized the evil of such a state of mind and fought against it bravely with prayer and good intentions. On the other hand, those whom she trusted she trusted absolutely, relying on their wisdom, their loyalty, and their discretion.

The limitations of the journal are largely accounted for by its purpose. It is a volume of meditations, introspective, self-accusatory, morbid — if one thinks it so — conventional, but doubtless sincere, at once an alluring and a baffling document. One must be wise in the ways of old New England, its theological and personal creeds, and above all one must know the vocabulary, before one can read it even intelligently. It is not a pleasant, it is not a healthful, but it is a typical document. Is it revelatory? Dr. Greene found it so; and bred in the same school of introspective religion, and emerging into the sunshine of Christian love and confidence, he should have known; but to most readers, even those conscientiously and determinedly sympathetic, it may seem revelatory of tendencies and habits rather than of personality.

The language, as has been suggested, is of the time and place; especially there is an appropriation of the phraseology of the sermons heard, the religious books read. The ideas and emotions, undoubtedly real, as undoubtedly ran into a mould ready prepared and conveniently at hand.

There is much exaggeration, as, for example, the violent terms in which Miss Smith refers to her deafness

and its effect upon her pride. Another example is found in her attitude toward her personal sorrows. When the young minister thought that keeping a journal would take her mind from "her afflictions and losses," he misjudged his parishioner. The volume afforded a medium for the most intense expressions of loneliness, sometimes combined with almost frantic efforts to find in these sorrows, which to others would seem natural and inevitable, a special direction of the will of God toward the immediate punishment and future improvement of Sophia Smith. Here again is found the conventional, even technical vocabulary of the time.

*March* 30, 1862. "I feel afflicted, feel alone, feel deserving of God's punishment. I feel that His hand has been laid heavy upon me. Oh that I could profit by these chastisements; that they would bring me to be a humble, obedient child at His feet!"

*April* 6, 1862. "I feel entirely alone. I am utterly desolate. My heart bleeds thus to be left alone. No one to go to for counsel & advice. I never felt my affliction as now; never felt what it is to be alone in the world as I now feel it. That any one could stand so utterly alone!"

Strange expressions these may seem from a woman placidly busy with household and social affairs, surrounded by friends and neighbors, interested in church and village, and frequently going into the larger world; but those will understand who have sat in the desert places of life, in the spiritual solitude created by grief.

One other point is of significance. Practically all the entries in the journal were made on Sundays, many of them on wet and stormy Sundays, when the writer could

not go to church and when her deafness was more than usually troublesome. To those familiar with the ritual of the old New England Sabbath this is sufficient explanation. This was the day not alone of physical idleness but of self-examination and self-abasement, of meditation and introspection, of reflection on one's calling and election, and of much concern about one's latter end. To some these exercises were occasions of vital, even ecstatic, communion with the Unseen, of confident assurance of the Divine Presence; but there was no touch of mysticism in the nature of Sophia Smith. She was a plain, direct, hard-headed, practical woman, who did her duty and lived according to the law. No wonder that sitting with folded hands in her empty house, while the rain drenched Hatfield Street and the wind which she could not hear bent the great elms, she bewailed her sins, contemplated advancing age with terror, reflected on death and the hereafter, and in general worked herself into such a state that even washing day and Sarah must have seemed substantial blessings on Monday morning!

There is another side to these reflections. As one reads, one glimpses the ideal of the woman, *character,* worthy of a child of God, stable, upright, effective, going about her Father's business in the spirit of her Master and Exemplar. Not in vain those Sabbath meditations, when they led to this comfort and assurance.

*March* 13, 1864. "I resolve to make greater effort & try for a greater perfection of character; try to be more like my Saviour; cultivate more love for others; try to emulate my Saviour who went about doing good; who lived not for Himself but for the glory of God the Father; who spent whole nights in prayer to God."

*Sept.* 18, 1864. "I would again record God's goodness to me & His mercies to me. Lead me to do good to others."

*August* 20, 1865. "Sunday forenoon. I have just returned from a pleasant journey. God my Father has been with me & brought me safe home, & blessed me & made all things pleasant to me."

In that mellow and serene light one sees her for the last time through the eyes of the man who best understood her. On Sunday, May 22, 1870, Dr. Greene went from his home in Lowell, Massachusetts, to preach in the Hatfield church and stayed with Miss Smith. The record of their last evening together is given in his words.

"In the evening I read to her at her request one of my sermons. She can understand or *hear* me better than anyone else, she says. She has become accustomed to my voice. She is helped also very much by her power to read the action of the lips. She enjoys religious conversation. Her mind is full of trust and comfort. No murmur fell from her lips, but all was peace and joy to her. She seemed like a saint ready to enter the promised land, or like a shock of corn ready for the heavenly garner. I never saw her in a more peaceful state of mind."

One who has followed her spiritual struggles and depressions likes to think of her in the twilight of that Sabbath calm, the friend whom she loved beside her, holding sweet converse, her soul at peace.

In a little over a fortnight, she was stricken with paralysis, lingered for four days, and died June 12, 1870. Dr. Greene conducted the funeral services, and her body was laid in the family lot in the Hatfield cemetery.

A marble shaft marks the spot where, every thirtieth of May, students coming from her college across the river bring flowers to cover the grave of the woman to

whom they owe much of the joy and freedom of their girlhood. For a few moments they linger in the quiet graveyard, then go out again to the life that beckons.

"Oh, the little birds sang east, and the little birds sang west,
*Toll slowly,*
And I said in underbreath, — all our life is mixed with death,
And who knoweth which is best?
Oh, the little birds sang east, and the little birds sang west,
*Toll slowly,*
And I smiled to think God's greatness flowed around our incompleteness, —
Round our restlessness His rest."

## The New Minister

A personality like Sophia Smith's is keenly susceptible to religious and especially to ecclesiastical influence. As we have seen, it was to the ideals of her first pastor, the Reverend Joseph Lyman, that she strove to conform her inner life; and apparently his pronouncements upon all matters, spiritual and secular, remained with her as counsels of perfection. Of the effect of the ministers who succeeded him there is no record; but when in 1857 the Hatfield church called to its pastorate a young tutor from Amherst College, who had been "supplying the pulpit," there came into the life of Sophia Smith an influence big with significance, not alone for her but for the world.

John Morton Greene was born, March 12, 1830, the son of a farmer, in Hadley, Massachusetts. His middle name shows his connection with the same Mortons of whom Sophia Smith's paternal grandmother was so emi-

nent an example. In the little farmhouse were seven boys and two girls, of whom all but one grew to maturity. Hard, steady work, high, stern ideals characterized the family life, on which the influence of the parents' Christian faith and practice made its permanent impress.

The son John seems early to have shown those intellectual gifts and aptitudes which demand a college education, and was sent to Amherst, from which he was graduated in the class of 1853.

It was during a revival in the winter of 1849-50 that a new turn was given to his religious life, although he reckoned his conversion from his thirteenth year. In his senior year he joined the college church, with the prayer that he might be granted "grace to become a minister of the Gospel of Christ."

Thus briefly one states the two great influences in the life of John M. Greene, a college education and the Christian ministry. With an intensity typical of his ancestry and upbringing he believed in education. As ecstatically as the Hebrews of old this gaunt, deep-eyed New England boy felt the exceeding beauty of wisdom; but it must be of the soul, even more than of the mind. Unless it were used for the glory of God it was worse than the sounding brass and tinkling cymbal of apostolic condemnation, for it became an active, violent force for evil. The ultimate and ideal consecration was that of the Christian ministry.

For a year and a half after graduation from college he taught Greek and Latin in an academy at Canandaigua, New York. In the spring of 1855 he entered the Bangor (Maine) Theological Seminary; but his course there was

JOHN MORTON GREENE

brief and incomplete, because in the following autumn he was asked to return to Amherst College as tutor. His work, somewhat amusingly diversified according to modern ideas of specialization, included both Greek and Conic Sections, but was not sufficiently taxing to prevent the continuance of theological study. In 1856 he was licensed to preach by the Hampshire East Association of Congregational Ministers, and thereafter supplied many pulpits in the Valley.

Among the churches that listened to him was that of Hatfield, and so well did he approve himself that he was asked to become the pastor. This call was contrary to both his plans and his hopes; for he was fixed in his intention to finish his theological training, and always before him shone the hope that he might be found worthy of service as a missionary, if not in the foreign, then in the home field of the rapidly expanding west. It was therefore after profound agitation of soul and mind and much searching for the will of God that the call was finally accepted.

This was the new minister who was ordained on the twentieth of October, 1857. More accurately, this was a part of the new minister; the other part was his wife. She was Louisa, daughter of "Esquire" Daniel Dickinson of Amherst, member of a family whose name is written large in the history of the Valley since its settlement. For a year she was a pupil of Mary Lyon at Mount Holyoke Seminary, that institution which had been evoked by the indefatigable energy, the burning enthusiasm of its founder. However, she seems not to have been under the influence of this great woman and inspir-

ing teacher so much during this year as later when, after further study at Bradford Academy and several years of teaching, she returned to finish her seminary course in preparation for her responsibilities as a minister's wife. It was then that she responded most sympathetically to the spirit of the woman who being dead yet taught in the halls that she had reared. After graduation, in the class of 1857, she was asked to return to the seminary as a teacher; but the call to the Hatfield church had been accepted by the man whom she was to marry, and it was to the parsonage that she went in the autumn of that year.

She was joyous in spirit and in body, quick-witted, eager, receptive, responsive; her life was a glad outpouring of love and service. Through all vicissitudes and trials, usually burdened with care, frequently bowed by sorrow, Louisa Greene pursued her course with deep serenity, her clear vision aiding her husband's judgment, her unselfishness smoothing the road for him. Her personality, her experience at Mount Holyoke Seminary, her influence upon her husband must be reckoned among the sources of Smith College.

## The New Idea

It is the purpose of the latter part of this volume to tell the story of the founding of Smith College. Here it suffices merely to suggest the inception of the idea.

In Dr. Greene's Narrative there is a significant passage regarding his views on women's education.

"I can not remember when I did not hold and advocate these views. I was born with them written on the tablets of my mind.

Time does not efface them but makes them more distinct and convincing. Eighty years of experience in life confirm my faith in their truthfulness."

Here one seems to catch a glimpse of that which in the Platonic sense may be called the Idea of the College, something existing outside the consciousness or the will of the individual, toward which he moved with clearing vision.

Idealizing — almost idolizing — education, and believing in it as a great human, not merely masculine, blessing, John M. Greene went to Amherst, a college founded in prayer, maintained by sacrifice and devotion not alone of its members but of many in the countryside who could never hope for direct benefit from its instruction. Moreover, he went there shortly after the college had emerged from a period of depression which had tested to the uttermost the loyalty of its friends. The members of the faculty had sacrificed and toiled and prayed and quite literally fasted, voluntarily reducing their slender salaries by half. With the induction of Professor Edward Hitchcock into the presidency (1845) began a return to prosperity; but many had occasion to remember the lean years, and the college held the fealty of its sons by a compelling grasp on their imagination. What this young student who entered in 1849 found at Amherst satisfied his youth and remained the ideal of his manhood. When the opportunity came to direct the disposal of Miss Smith's fortune, his most persistent thought was to help Amherst; failing that, to make a college which should do for women what Amherst had

done for him. To his old teachers he turned unhesitatingly for counsel.

Dr. Edward Hitchcock, as state geologist and professor of sciences, had done pioneer work and maintained a balance between what were then regarded as warring claims, by occupying the chair of "natural theology and geology" both during and after his presidency. He was in advance of his age also in his attitude toward women's education. It was in his house, while he was professor of chemistry and natural history (a position entailing the teaching of *all* the sciences) that Mary Lyon stayed when she was maturing her plans for Mount Holyoke Seminary. The first public announcement of these plans was prepared for the press by Dr. Hitchcock, and for many years he remained her loyal friend and supporter, serving at her right hand on the board of trustees of the seminary, and after her death writing her biography.

An even stronger influence than that of President Hitchcock was exerted over Dr. Greene by Professor William S. Tyler, true Platonist, true Christian, inspiring teacher, faithful friend. From his early youth this man's mind seems to have been attuned to the eternal harmonies and open to all beneficient and broadening influences. As a tutor at Amherst College he had been an inmate of Dr. Hitchcock's household and had participated in high converse with the great woman whose faith was laying the foundations of Mount Holyoke Seminary, which much later he served as a trustee.

Contact with such broad-minded, far-seeing educators as these must have done much to strengthen the original convictions of their pupil, admirer, and friend. Less

direct, perhaps, but not less potent, was his study of Plato begun with Professor Tyler and continued throughout his active life. By this the naturally idealistic trend of his mind was intensified and a slightly Platonic flavor was imparted to his New England Calvinism.

While still a tutor at Amherst, as has been said, he was licensed to preach. His favorite sermon and the one most frequently delivered was from the text, "My people are destroyed for lack of knowledge," which he turned into a plea for the equal education of men and women. This sermon he preached at Hatfield, and ever after believed it was the chief reason for his call to that parish.

He was country born and country bred, a graduate of a small college in a rural district, pastor of a village church. His actual connection with institutions was narrow and provincial; his ideas, fostered by reading, illuminated by the inner light, were liberal and progressive, far outreaching the practices and purposes of his time. Truly the vision was his.

One looks at the college to-day, vastly larger, more complex, than the simple plan of its founder or the remotest thoughts of its first guides; and the mind goes back to the Hatfield parsonage, to the anxious parishioner, tremulous under her burden of responsibility, seeking advice not of lawyers and financiers, but of her inexperienced minister; one thinks of the eager, idealistic young man to whom came the rare blessing of opening another's eyes to the glory of the vision that shone before his own; one catches echoes of the prayers for guidance and the assurance of answers to these prayers in the passionate conviction that the college *must* exist for the

glory of God; and from this knowledge of the present, this glimpse of the past, one turns with confidence to the future of Smith College.

"What is excellent,
As God lives, is permanent."

# PART TWO
# THE BEGINNINGS OF SMITH COLLEGE

# I

## A WOMAN'S COLLEGE
## AN ABANDONED VISION
## 1861

IN the common faith and sustaining confidence of the pastoral relationship the first plan of Smith College was drawn in May, 1861, and, through many vicissitudes, brought to full maturity in April, 1870. Letters and journals reveal influences contributing to the development in Sophia Smith of this early confidence in John Morton Greene, the young minister who for only three and one-half years had been pastor of the Hatfield church. The year before his settlement, when he was a tutor in Amherst College and often preached in nearby churches, Louisa Dickinson, then a senior at Mount Holyoke Seminary and his fiancée, wrote to him:

"*Feb.* 17, 1857.

"When you are a settled minister how will you be strengthened by expressions of an earnest interest in the truths you Preach! . . . I love to think of the relation we shall sustain to a people. It seems to me I shall love any people who choose you for their Shepherd."

"*Holyoke Sem., June* 14, 1857.

"It seems to me that you could not desire anything more in a call. I love to know that you are loved — if Hatfield is to be our place of labor I hope I shall win a

place in the same hearts. If we can gain the affections of a people it does seem that we may reasonably expect to do them good. . . . Oh, I do desire to assist you greatly in your labors."

On the solemn day of ordination, October 20, 1857, the pastor records in his journal a vow of complete consecration; his wife writes out the prayer of her heart, "Oh, may God smile upon the relation now existing of minister and people!"

It was doubtless this spirit radiating within and without the Hatfield parsonage that gave to Mrs. Charlotte Billings, kindest of neighbors, the thought of Mr. Greene as a wise counsellor to her cousin, Sophia Smith, heavily burdened with the unexpected responsibility of wealth; and to this spirit one may ascribe Miss Smith's prompt acceptance of the suggestion.

Journal of J. M. G.

*March 10th,* 1861.

The funeral of Mr. Austin Smith has been attended in our church this P.M. in the place of the regular service. He died in New York City March 8th at 10½ A.M. He went to New York a few weeks since on business. He was at one of the hotels, but had no friend present to aid or comfort him. The landlord asked him what he should do in case that he grew worse & did not recover. Mr. Smith always replied, "Oh, I shall get well. I shall be out in a few days." When in a day or two the landlord repeated the question, Mr. Smith gave the same reply. He c'd not entertain one moment the thought of dying. But

he has died. I know of no evidence of his being prepared for that solemn event. He was a regular attendant upon church on the Sabbath & I have seen the tears roll down his cheeks, but when Monday came the world took the throne of his heart and held it.

### Narrative of J. M. G.

On the afternoon of May first, 1861, Miss Sophia Smith came to my study in the Hatfield parsonage, having expressed to my wife, who had answered the nervous jerk of the door-bell, a desire to see me alone. With undisguised sadness, she said that her brother Austin had unexpectedly left his property to her and she did not know what to do with it. She sought my advice and help in disposing of it.

At that time I was a young man with little experience in the world. But my early home was not three miles distant and well did I remember the excitement in all that community, when, fourteen years before, Daniel Webster and Rufus Choate were engaged in the case in which the heirs-at-law, with Austin Smith as the leader, attempted to set aside the will of Oliver Smith, the uncle of Sophia Smith, and the founder of the Smith Charities in Northampton. It was not a pleasant thought that, by advising Miss Smith then, I might involve myself in the meshes of such a law-suit. So I told her that she had come to the wrong person for advice; it was impossible for me to give her counsel in so important a matter. She turned in her chair, put her hands to her face, and wept. Soon she recovered herself, and said:—"I did not want this money; it is none of my seeking; but it has come to

me and I must dispose of it, and you must help me."

Tears are more persuasive than words. After a little I asked her if she had any object or objects to which she desired to give her money. She replied: "I know nothing as to what charities want help, nor what ones deserve it." "Is there not something," I asked, "to which you would like to give your money?" She replied: "I have heard my brother Austin say that perhaps he should give something to Harvard College; I have no thought other than that; I would like to give the money as he would wish to have it given."

To this my reply was, that her brother had left the money to her; his will was written with his own hand a year and a half before his death, so that he had had abundant opportunity to make plans if he had wished to make them. Obviously the Lord had allowed him to accumulate the wealth, but had placed upon her the responsibility of designating to what uses it should be put. If she would accept the trust as her own, and give the money as she prayerfully thought it ought to be given, irrespective of what she might fancy to be the wishes of her brother or of any one else, I would try to help her.

This was a difficult decision for her then to make. She had deferred to the opinion of her sister and brother all her life; could she now cut loose from them wholly, walk in her own strength, and have her conduct guided by the promptings of her own judgment? After a few moments of consideration she said: "I will go home and think the matter over."

The next afternoon Miss Smith was again in my study. The last twenty-four hours had been an anxious time to

her. She said she could neither eat nor sleep. But her decision had been made; she accepted the idea of disposing of her property as she conscientiously believed it would do the most good, depending upon me to tell her what institutions or charities were most deserving of help. She also enjoined upon me perfect secrecy with respect to her affairs.

When Miss Smith left the parsonage that second day of May, 1861, there was one unhappy man in Hatfield. She had put upon me a load of work and responsibility from which I shrank. In college I had read the words of Plato: "By true nurture or education, one attains the fulness and health of the perfect man, and escapes the worst disease of all; but, if he neglects education, he walks lame through this life, and returns imperfect and good for nothing to the world whence he came." At my mother's knee I had learned an old maxim: "Education polishes good natures and corrects bad ones." Also the words of the Jewish prophet have ever been full of deep warning to me: "My people are destroyed for lack of knowledge." Such sentiments have led me to prize education as more than a golden treasure. Truly does Aristotle call it "an ornament in prosperity and a refuge in adversity." Schools, colleges, and churches are a nation's defense and glory, and money used for the establishment and maintenance of them reaches its acme of service. In this world there is no disease like ignorance, no curse like sin; and Christian education is the sovereign remedy for both. Such thoughts, deeply rooted in my mind, were my only preparation for the task Miss Smith was calling me to perform.

On the eighth day of May Miss Smith was again at the parsonage. She had requested that our interviews be held there rather than at her home so that no one should overhear what was said about plans for the disposition of her property.

Three objects to which she could give her money were proposed to her: An Academy in Hatfield, A Scientific School in connection with Amherst College, and Mount Holyoke Seminary. Her native town, she was told, had a claim upon her. The Smith family had for many generations lived there and had made their fortunes from those fat fields. An Academy, bearing the family name, would be well endowed with $75,000. Amherst College needed funds to establish a Scientific School, and Mount Holyoke needed to be lifted to a higher and broader intellectual plane and be made a real woman's college of which there was a great need in Massachusetts.

She was opposed to endowing an Academy in Hatfield; but not so much opposed to it as she was to giving money to Amherst College and Mount Holyoke Seminary. No words of mine could persuade her to look with favor on the needs of either institution. Although she had never seen the Seminary she excused herself from an offer to arrange for her to visit it. That failing, Mrs. Greene invited several of the Seminary teachers to Hatfield and called with them upon Miss Smith. But it availed nothing towards interesting her in Mount Holyoke Seminary. A similar failure met my efforts in behalf of Amherst College. She had never been and would not go to the town of Amherst.

When it was evident that Miss Smith's views differed

so greatly from my own, I attempted to withdraw that she might seek another adviser. This she was unwilling to do, but she asked to have my ideas and plans written out for her consideration at home.

The following week, I proposed to Miss Smith that she establish in Hatfield, either an Academy and a Woman's College, or, an Academy and a Deaf-mute Institution. Vassar College had just come into existence; the facts of its endowment and its plans were given to her, with my views as to what such an institution would accomplish not only for woman's education but for the prosperity of the church and the enlightenment of the world. Thomas Wentworth Higginson's article in *The Atlantic Monthly* of February, 1859, "Ought Women to Learn the Alphabet?" and the address of Henry Thomas Buckle on "The Influence of Women on the Progress of Knowledge," delivered in London, in 1858, were loaned to her and doubtless had a salutary influence on her mind.

At this interview her attention was called to the fact that Massachusetts was sending its deaf-mutes to Hartford, Connecticut, to be educated; that a genuine need existed in the state for a Deaf-mute Institution.

Miss Smith for the first time expressed as a desire of her own the founding of an institution in or near Boston for the infirm, the aged, or the unfortunate of some kind. Arguments were presented to show that her money ought to be used to build up institutions in her own section of the state. There was great wealth in Boston and vicinity and any needed institution of charity would not be long unprovided for. Her money would be more liable to miscarry in the hands of strangers than if expended in

her own county by those who had known her. Therefore she was urged to adopt one of the two plans mentioned above.

The mind of Miss Smith inclined toward the plan providing for an Academy and a Woman's College. She said she wished the advantages of such a college might have been hers when she was a girl. Her final decision, however, was to adopt the one that I should, after further consideration, recommend.

In order to work out the two plans in detail I had correspondence with officers of deaf-mute institutions and secretaries of boards of education, and studied their reports and college catalogues. Without violating Miss Smith's injunction of secrecy in regard to her affairs, Ex-President Edward Hitchcock of Amherst was consulted as to the advisability of colleges for women. Meritedly he bore in all that region the name of Nestor, "renowned for wisdom and revered for age." A trustee of Mount Holyoke Seminary, he had written the Memoir of Mary Lyon. He was my college president and, in my estimation, gave only golden opinions. When asked if he would dare to give a large sum of money to endow a woman's college, with standards equal to our best colleges for men, he replied: "No! the matter of the higher education of women is still an experiment." I wrote to Cornelius Conway Felton, President of Harvard College; Theodore Dwight Woolsey, President of Yale College; Mark Hopkins, President of Williams College; William Augustus Stearns, President of Amherst College; and to several others who stood high among New England educators. But from no one did I get, in 1861, the least encourage-

ment to found a college for young women, in which they would have advantages for education equal to what young men then had in their colleges. All to whom I wrote opposed such an idea; and some of them said that such a plan was not only "foolish" but "hazardous," and even "dangerous" and "wicked." They called me "visionary," and warned me against carrying out such an "abnormal and perilous scheme, if I should ever have a chance to do it."

Doubtless there were men and women in New England, in 1861, who were as firmly convinced as myself, that a woman's college was needed in Massachusetts; but I did not have the good fortune at that time to find them. Moreover Miss Smith's funds, after $75,000 had been appropriated for the Academy, would have been small. Therefore I advised her to accept the plan providing for the Academy and the Deaf-mute Institution. There could be no risk in making this use of her property for it was estimated that Massachusetts had then about eight hundred deaf-mutes. It would also be in line with her expressed desire to help the unfortunate classes.

My hope of persuading Miss Smith to make a gift to Amherst College was not yet extinguished. With a little more effort on my part might she not be made to appreciate the great needs of that institution? The papers which I had drawn up were still in my hands, incomplete. Miss Smith had promised to follow my advice in the matter before us and I felt it was of great importance that my counsel in the papers be right and wise.

On June 23, 1861, President Stearns of Amherst College preached, at my request, to my people at both the

morning and afternoon services. At the close of the morning service he was introduced to Miss Smith and on the following Wednesday, Dr. Stearns, Mrs. Stearns and Miss Smith took tea at the parsonage.

On June 28, 1861, plans were presented by me to Miss Smith appropriating $75,000 for an academy in Hatfield, $50,000 for a Scientific School in Amherst as a part of Amherst College, and the residue of her property, with the exception of a few small legacies to friends, to the founding and maintenance of a Deaf-mute Institution in Hatfield. When the plan was first read to her she resolutely objected to the Amherst College part of it. After listening to my arguments in its favor, she consented to the whole plan.

Now the papers which I had prepared were to be put into the form of her last will. She importuned me to do this, arguing that her brother Austin wrote wills and therefore I could; that she was unwilling that anyone else should know how she had disposed of her property. I replied that it would be a great mistake for me to write her will; whatever it might be it would probably be contested in a court of law as her uncle Oliver's had been. It should therefore be written by men experienced in such matters. She was strongly advised to engage Judge Charles E. Forbes of Northampton, who had for many years been her brother's legal adviser, and Mr. George W. Hubbard, the senior deacon of the Hatfield church and a man of sound judgment in practical affairs, to embody my papers in a will. She then asked me to be one of the executors of her will. With reference to this I conferred with my wife who was always a safe counsellor.

We both thought its financial gains should not be considered; that it would divert me from my chosen life work and harm rather than help me as a minister of the gospel. Therefore I declined the offer and advised the appointment of Judge Forbes and Deacon Hubbard. Miss Smith followed my advice and the will so written was executed July 2, 1861.

Although the Amherst College donation was included in this will it did not please Miss Smith. When Mr. Hubbard read the will to her she told him she did not like that provision. His reply was that he would not give money to Amherst College; he would establish a public library in Hatfield with the $50,000. She did not attempt to change my mind with regard to the Amherst College gift; she doubtless considered this to be a hopeless task, but she showed that she had a will of her own by requesting Judge Forbes and Mr. Hubbard, eleven months later, to change her will, transferring the $50,000 given to Amherst College to a Public Library in Hatfield, but retaining the provisions for the Academy and Deaf-mute Institution. This will bears the date of May 24, 1862.

# II

# SOPHIA SMITH COLLEGE IN HATFIELD

## 1868

ALTHOUGH the plan for a woman's college had been abandoned, the interest of Miss Smith in the higher education of women was steadily fostered by her pastor. The annual excursions on which, since 1864, he had accompanied her afforded opportunities for sharing his knowledge of the progress of the movement, and of other "good causes" to which she might contribute. Magazines and books that might prove stimulating were frequently loaned from the study shelves or were suggested for the library of the Smith Literary Society. Miss Smith's journal comments on the Life of Mary Lyon by Fidelia Fiske as "so far very interesting," and gives words of appreciation to the Life of Daniel Safford, the devoted co-worker of Mary Lyon.

Spontaneously, therefore, did the banished vision of Privileged Woman return to the Hatfield parsonage when, in January, 1868, the acceptance by the state of Mr. John Clarke's proposal to establish a deaf-mute institution in Northampton seemed assured. On January 7, the Hatfield minister wrote the following letter, called by Professor William S. Tyler "the germ of Smith College." It was written with a conviction that had outgrown all timidity and waited not upon the advice of the elders.

## J. M. G. to Sophia Smith

*Hatfield, Mass.*
*Jan. 7th* 1868.

Dear Madam:

I am sure you will attribute to me none but the best of motives in calling your attention to a section in the Governor's message given to our Massachusetts Legislature a few days since. You will find the whole message in your Hampshire Gazette of yesterday. I cut out & send you the part to which I refer. It seems to me very plain that the State has adopted and will foster Mr. Clarke's institution for Deaf-Mutes. That is beyond all doubt to be a success. Now it seems to me that posterity will not commend your course if you, in the face of these facts, leave an endowment for a similar institution.

On the other hand one of the finest opportunities ever offered a person in this world is now offered to you in another enterprise. You may become to all time a Benefactress to the race. I refer to the endowment of a Woman's College. This subject of Woman's education, Woman's rights & privileges, is to be the next great step of progress in our State. You can now by a codicil to your will appropriate the sum designed for a Deaf-Mute institution to this object & have your name attached to the first Woman's College in New England. I remember that such an idea was very pleasing to you some years ago. But it then seemed to be an experiment. But it is no longer to be so regarded. Somebody will very soon endow in this state a Woman's College. I wish that the honor might be yours. It seems to me that I can see the hand of God in prompting Mr. Clarke to endow the in-

stitution for Deaf-mutes that you might do this nobler & wider-reaching work for the women of New England.

I will add that I have been urged from two or three sources of late to leave Hatfield & enter other fields of labor. But if you will make arrangements for the carrying out of such an enterprise I will engage to remain here, if God spares my life, so long as you live & do all in my power to give the completest success to your plans. I have given no little time to the study of this subject & am sure that God now offers you a golden prize. Hatfield is the place for the college. This beautiful valley is unsurpassed for richness & beauty in the whole world. Please allow me to state again that if I know my own heart I am looking in this thing to your interest & the welfare of the church & the race, not to my own gain. I do not want posterity should say that you did an unwise thing, as most assuredly they will, if you now leave an endowment for Deaf-mutes. On the other hand your name may stand by the side of Harvard, Yale, Dartmouth, Mary Lyon &c, as conferring upon woman what has too long been denied her, equal opportunities with men for higher education.

With great respect I am very cordially yours,

John M. Greene.

Journal of J. M. G.

*Feb.* 12*th*, 1868.

This afternoon Miss Sophia Smith has been into my study to confer with me about changing her will. The sum which she proposed to devote to a Deaf-mute insti-

Feb. 12th, 1868.

This afternoon Miss Sophia Smith has been into my study to confer & me about changing her will. The sum wh. she proposed to devote to a deaf-mute institution she thinks might better be devoted to the founding of a "Wesleyan" college. Some weeks ago, soon after the publication of the Governor's annual message in wh. he speaks very commendatorily of the Clarke deaf-mute Institution in Northampton, I wrote her a letter advising a change. She thinks favorably of it & wants me to give her a plan for such a college. I hope to comply within two weeks.

tuition she thinks might better be devoted to the founding of a Woman's College. Some weeks ago, soon after the publication of the Governor's annual message in which he speaks very commendatorily of the Clarke Deaf-mute Institution in Northampton, I wrote her a letter advising the change. She thinks favorably of it and wants me to give her a plan for such a college. I hope to comply within two weeks.

Losing no time, Mr. Greene, from the material collected in 1861, made a rough draft of a Plan for a Woman's College which he read to Miss Smith on February 18.

A week later he was installed as pastor of the First Church in South Hadley, having accepted this call as "clearly from the Lord," notwithstanding the promise to remain in Hatfield given to Miss Smith in his letter of January 7. He agreed, however, to keep her informed, as hitherto, on the subjects in which she was interested.

It is probable that soon after his installation a meeting with Professor Tyler, then an active member of the Mount Holyoke Seminary Board, took place, in which a change in Miss Smith's will was discussed. The following letters show that the hope once keenly cherished by Mr. Greene was now revived by Professor Tyler — the hope that Miss Smith might become the generous benefactor of both Mount Holyoke Seminary and Amherst College.

## W. S. Tyler to J. M. G.

*Amherst College*
*Mar. 9th* 1868.

My Dear Friend,

Mrs. Tyler & myself called on Miss Smith last Friday & had a very pleasant call.

Mrs. Bridgman showed us all over the house, while she sent out for Miss Smith from a neighbor's & when she came in, we had a friendly & neighborly talk. She inquired of me about Mrs. Durant's donation, & that afforded me the opportunity to explain the condition on which it is offered, & to express the hope, that she would perpetuate her name by putting up a Smith Library building. She met the suggestion by asking "what is a name," & then said, ministers were too apt to appeal to such motives. I simply said, that ministers found it necessary to appeal to all kind of motives that were not improper, & a good name was certainly not an improper motive, & then dropped the matter not choosing to make any serious assault upon her purse in that call.

But when the next day Mrs. T. expressed a desire to know for our own instruction something about the paper which she much admired, it occurred to me that I might perhaps say what I have said in the letter of which the enclosed is a copy. I do not know as it was wise. But it is done. And being done, you ought to know it, before you call on Wednesday. I hope, at least, it will do no harm. If she is spared a few years she could do all these things. If not, I really think, if she *would* do for the existing institutions, it would be wiser.

Yours truly, W. S. Tyler

## The Beginnings of Smith College

### W. S. Tyler to Sophia Smith

*Amherst College*
*Mar. 7th* 1868

Dear Madam,

Can you tell us what was about the cost of the paper in your sitting room? We are soon to paper anew our parlors, & Mrs. Tyler was so much pleased with yours that we should like to know whether we can afford to get such paper for ours. We hope, Mrs. Bridgman will do us the favor to write the note if you can answer the question.

I owe you an apology, perhaps, for appealing to the *name* of it as a motive for erecting a Smith Library building for Mount Holyoke Seminary, & then saying no more about it. The fact is, I went over to Hatfield, not to beg for Mount Holyoke, but to make a friendly call for old acquaintance's sake. And I said, what I did say, only in connection with your inquiries about Mrs. Durant's donation. You understand the merits of the Seminary too well to doubt that there are other & far higher motives for furnishing with what it so much needs — a good Library. I cannot conceive of any way in which $10,000 (or better still in *my* opinion $20,000) could be more *usefully* invested than in erecting a fire-proof Library building for that noble Woman's College, & thus securing for it at once $10,000 worth of books & furnishing a necessary means of higher education to thousands of intelligent Christian women for many generations. And the association of your name with what will always be perhaps the most attractive & one of the most useful edifices of Mount Holyoke Seminary, is certainly no un-

worthy ambition, though it is only an inferior & quite *incidental* motive. You will permit me to repeat the expression of my earnest hope that you will make this your next contribution to the sacred cause of learning & religion, as it is a contribution so peculiarly befitting for an enlightened Christian woman to make for the elevation of her own sex, particularly in the section where Providence has cast her lot.

And when you have done that, I trust a kind Providence will spare you long enough to erect a Smith Library building for Amherst College also. Our present building is already full, & we have no place to put the new books which we have money to purchase, & which we must have to keep pace with the progress of literature & science in our day.

Amherst College & Mount Holyoke Seminary are no doubtful experiments. Their character & their success are already established. To give them money is not to put it into a bag with holes nor to spend it in merely laying foundations. Every dollar will tell. Your *income* merely for a few years would furnish them both with Libraries & thus enlighten the ages & cheer the heart of teachers & pupils through untold generations. And not withstanding your very just inquiry "What is a name?" I cannot but think that to be remembered in connection with two such institutions in the heart of New England, would be that "*good* name which is better than precious ointment."

With sincere respect
Yours very truly W. S. Tyler

Early in March, Mr. Greene wrote out the Plan for a

Woman's College in the form in which, with alterations to be noted, it now exists. On March 16, with Miss Smith's consent, he presented the plan to Professors W. S. Tyler and Julius H. Seeyle for criticism.

Narrative of J. M. G.

They not only approved of the plan, but spoke of it in very high terms. Each of them made suggestions which I wrote into the paper. Professor Seelye suggested that the institution be called Sophia Smith College, and so I wrote it. Professor Tyler suggested that in one sentence 'mental' take the place of 'intellectual,' 'evils' the place of 'vices,' 'power for good' replace 'power.' So was the language of the paper improved.

Words fail to tell what a burden the enthusiasm and faith of Professor Tyler lifted from my soul as he at once entered into the idea of a real woman's college. Up to this time I had not heard much outside of my own home to encourage me, but if I had had any fears and doubts as to the wisdom of this plan for using Miss Smith's money, I had none after that interview. Before the paper was put into the hands of Judge Forbes and Deacon Hubbard to be cast into the form of a will, I did, by Miss Smith's permission, consult several other persons in whose wisdom I had confidence: Miss Helen M. French, then Principal of Mount Holyoke Seminary; Hon. Joseph White, then Secretary of the Massachusetts Board of Education; Hon. B. G. Northrop, Secretary of the Connecticut Board of Education; and the Reverend E. N. Kirk of Boston, President of the Board of Trustees of Mount Holyoke Seminary. All were in its favor, but

there was no one whose zeal equalled that of Professor Tyler in inspiring me with courage and determination to go forward because such a college was needed, and its success was sure.

The enthusiasm of the two Amherst professors for the Plan for a Woman's College was far-reaching in its effects. Not only was Miss Smith greatly pleased, notwithstanding her persistent, anti-Amherst attitude, but Mr. Osmyn Baker, Miss Smith's financier, and Mr. Hubbard, both emphatic in their opposition to a woman's college, hereafter silenced their objections.

Of the three men, Mr. Baker, Judge Forbes, and Mr. Hubbard, who were directly concerned with Miss Smith's financial affairs, Mr. Hubbard, although nominally holding the position of clerk to both Mr. Baker and Judge Forbes, had the greatest influence over her. Because of his residence in Hatfield, it fell to him to look after the signing of papers and other details requiring Miss Smith's presence; to him were given the orders for writing her wills. Kindly, deliberate, of shrewd judgment in money matters, his opinions were sought and valued by Miss Smith. But he was also unimaginative and the least experienced, in educational thought and contacts, of the provincial group who participated in bringing to completion the plans for Smith College. It was, therefore, Mr. Hubbard's coöperation that Mr. Greene most earnestly sought in all contemplated changes in plans for Miss Smith's will. If the woman's college was to be endowed, the library for Hatfield, Mr. Hubbard's pet project, must be given up.

## J. M. G. TO G. W. HUBBARD

*South Hadley,*
*March 17th,* 1868.

MY VERY DEAR SIR:

Yesterday in the mud & fog I went to Amherst & conferred with Professors Tyler & J. H. Seelye about a Woman's College. Miss Smith gave permission to confer with them as to the matter. They unhesitatingly say that such a college is a great need in our State. They will send me today their opinion in writing. Miss French, the Principal of this Seminary, I know, feels that we need in Mass. such a College, & is not afraid in the least of its injuring this seminary. I see also by the papers that such a college on a large scale is being established in England. I feel deeply that it is just the want of the age, & once established it will be as impossible to destroy it as it will our colleges for young men. It is desirable that the fund for its establishment be as large as it may be. It seems to me that all the funds except the $75,000 for An Academy had better be devoted to this. I am fearful that such a library as Miss Smith proposed to establish in Hatfield would not be a blessing to it. Books, unless they are good ones, are a great curse to a community. Such a large sum as she proposed would give them so much to spend for books that they would not be careful to get only good ones, but every kind of book would be brought in — & you know how prone the young are to take the bad rather than the good. In my judgment the interest of $5000, as a perpetual fund, would be an ample endowment for [the] library. Let the library be put permanently into one of the rooms of the Academy & be for the use of the school

& the town. That would give three or four hundred dollars a year to be expended for books, & would be amply sufficient for the needs of the town. Fifty thousand dollars were all that was given for the founding of the Public Library for the city of Boston. My hope now is to get this thing so worked up that I can go to Hatfield this week on Friday, & if Miss Smith approves of it finish it. It has cost me a great deal of study & time & I want to get it off from my mind as soon as I can & have it done well. If I go to Hatfield on Friday I shall try to see you on the way.

Yours very cordially,

John M. Greene.

### Narrative of J. M. G.

On March 30, 1868, I started, with horse and carriage, to go through the spring mud of the Connecticut valley from South Hadley to Hatfield, in order to read the completed document [Plan for a Woman's College] to Miss Smith. The roads were indescribably bad, in places almost impassable. When I reached Northampton, I put my papers into the hands of Deacon Hubbard to carry to Miss Smith.

### J. M. G. to G. W. Hubbard

*South Hadley,*
*March 31st,* 1868.

My very dear Sir:

I feel a deep interest in the paper wh. I put into your hands yesterday. It has cost me no little labor in studying it out. It has been as much of a study to decide

what I should not say as what I should. Such a paper needs to be specific enough, or enter into details enough to embody general principles, & then leave the rest to the wisdom & experience of a large number & to the developments of time.

Miss Smith has had an idea of founding a hospital of some kind near or in Boston. I have told her, & it might be well for you to tell her the same, that there are many men of large property in & around Boston who would eagerly embrace the opportunity to erect such a monument to themselves if any such thing were needed. It is simply foolish for her to think of putting that money down there. I have been watching the developments of things for some years & I am fully persuaded that the next great movement forward in our State is to be for the higher education of women. It was a wise disposition of her property seven years ago to found an institution for Deaf-mutes, but that opportunity is now past. Another & greater object has come up now & that is a Woman's College. I have got much testimony as to the need of such an institution. In drawing up the plan & in all my advice to Miss Smith I have not lost sight of the best interests of Hatfield. Her first impulse seven years ago was to appropriate her money to some object out of the town — but I have always advocated the claims of her own native town. I feel no less desire to do the town in which I have lived ten years any good in my power now than ever. I have loved the people there & I love them still. If I regarded solely the memory of Miss Smith I should advise her to put the whole of her property into a Woman's College — one monument raised high is seen

further than two lower ones. But Hatfield has expected an Academy. The College will give education directly to only a few in the town — the Academy would educate all the young. The town ought to have it. And with a wise management of the funds the two objects can be accomplished, i.e., the Academy & the College. Now, my dear Sir, we always have seen things very much alike; & I trust that in this great matter, as it truly is, & which is to affect posterity very deeply, we shall have the same illuminating Spirit & be enabled to stand together in our advice to Miss Smith & in the carrying out of the plan, if God shall spare our lives for that. I do not know that I have any selfish end in view. I desire simply to see Christ honored & the greatest good done to my fellowmen.

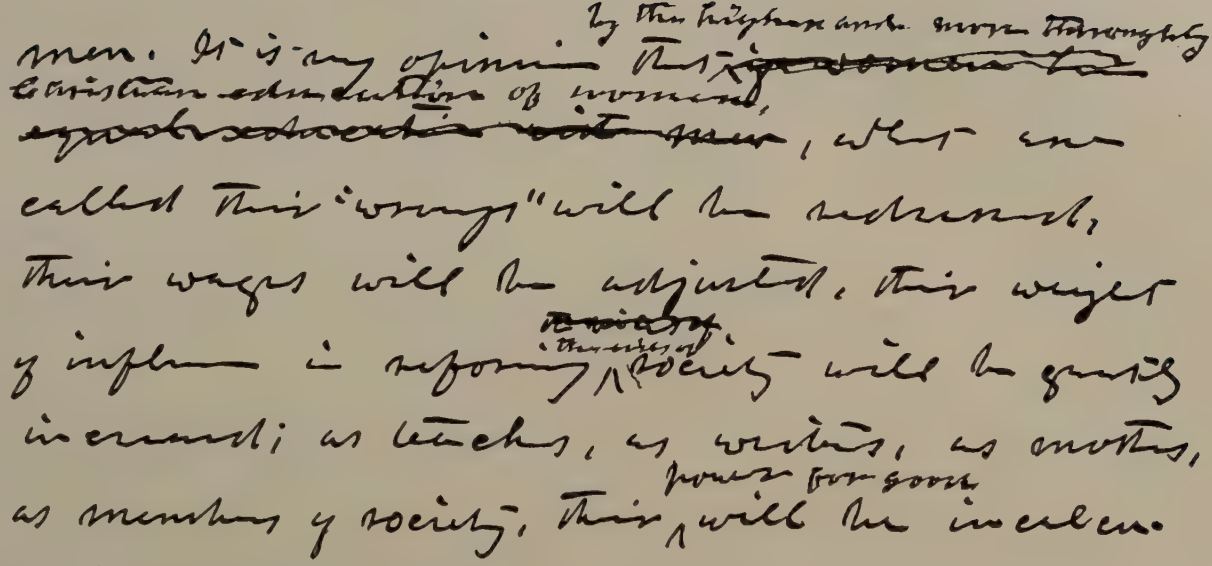
If you will designate a day when you can give an hour to it I will, Providence permitting, meet you in Northampton & we will confer together about this matter.

Yours very cordially,

John M. Greene.

The Plan for a Woman's College, referred to in the previous letter, is here given:

Whereas I, Sophia Smith, by my last Will & Testament executed on the twenty fourth of May in the year eighteen hundred and sixty two appropriated certain funds for the several purposes therein specified — & whereas I now deem it wise to modify some of the provisions made therein — I do by this Codicil make the following provisions to stand, & by my executors & heirs to be accepted, in the place of the provisions in my last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men. It is my opinion that
Christian education of women,
called their "wrongs" will be redressed,
their wages will be adjusted, their weight
of influence in reforming the evils of society will be greatly
increased; as teachers, as writers, as mothers,
as members of society, their power for good will be incalculably enlarged.

It is my opinion that by the higher and more thoroughly Christian education of women, what are called their "wrongs" will be redressed, their wages will be adjusted, their weight of influence in reforming the evils of society will be greatly increased; as teachers, as writers, as mothers, as members of society, their power for good will be incalculably enlarged.

Passage from Mr. Greene's Plan for a Woman's College, March, 1868

Will & Testament executed on the twenty fourth of May in the year eighteen hundred and sixty two.

Art. I. I direct that the sum of One Hundred Thousand Dollars appropriated in said Will & Testament to the founding in Hatfield of a Deaf-mute Institution, & the sum of Fifty Thousand Dollars appropriated in the same Will & Testament to the establishment of a Public Library in Hatfield, & the accrued interest thereon, and all the funds except those given to the Academy and a few small legacies which are elsewhere mentioned shall be appropriated to the founding & conducting of an Institution for the higher education of young women, with the design to furnish for my own sex means & facilities for education equal to those which are afforded now in our Colleges to young men. It is my opinion that by the higher and more thoroughly Christian education of women, what are called their "wrongs" will be redressed, their wages will be adjusted, their weight of influence in reforming the evils of society will be greatly increased; as teachers, as writers, as mothers, as members of society, their power for good will be incalculably enlarged.

Art. II. This Institution shall be called Sophia Smith College.

Art. III. Sensible of what the Christian Religion has done for my sex, & believing that all education should be for the glory of God & the good of man, I direct that the Holy Scriptures be daily & systematically read & studied in my College, & without giving preference to any sect or denomination, all the education & all the discipline shall be pervaded by the spirit of evangelical Christian relig-

ion. I direct also that higher culture in the English language & literature be given in my College — also in Ancient & Modern languages, in the Mathematical & Physical sciences, in the useful & the fine arts, in Intellectual, Moral, & Æsthetic Philosophy, in Natural Theology, in the Evidences of Christianity, in Gymnastics & physical culture, in the sciences & arts which pertain to education, society & government, & in such other studies as coming times may develop or demand for the education of woman & the progress of the race. I would have the education suited to the mental & physical wants of women. It is not my design to render my sex any the less feminine, but to develop as fully as may be the powers of womanhood & furnish women with means of usefulness, happiness, & honor now withheld from them.

Art. IV. I appoint the following persons to be the first Trustees[1] of my College — to wit

Judge Charles Forbes, Northampton.
Hon. Osmyn Baker, Northampton.
Rev. John M. Greene, South Hadley.
Dea. George W. Hubbard, Hatfield.
Prof. W. S. Tyler, Amherst.
Prof. J. H. Seelye, Amherst.
Hon. Wm. B. Washburn, Greenfield.
Prof. E. A. Park, Andover.
Hon. Joseph White, Williamstown.
Rev. B. G. Northrop, New Haven.
Hon. Edward B. Gillett, Westfield.

Art. V. The above mentioned Trustees & their coadjutors & successors shall have full power to increase

[1]For biographical sketches of the first board of trustees, see appendix I.

their number, fill vacancies, invest & expend this money, & to found & set in operation the Institution as soon as may be after my decease & order all its concerns in such manner as they may judge best calculated to accomplish the objects before stated. Only I direct that not more than one half of the sum appropriated by me to this object shall be invested in buildings & grounds,— the other half or more shall be invested by the Trustees in a safe manner to be a permanent fund, the interest of which alone shall be used forever for furnishing teachers, library and apparatus for the higher education of young women. I direct also that the College be located in Hatfield, my native town, provided said town will contribute the small sum of $25,000 to the funds of the College to be used by its Trustees for the erection of buildings or the purchase of grounds for the College. Further than this I leave the location & all matters pertaining to this Institution to the discretion of the Trustees whom I have appointed & in whose judgment, faithfulness, & sympathy with this & all good objects I have the fullest confidence. It is my wish that the Institution be so conducted that during all coming time it shall do the most good to the greatest number. I would have it a perennial blessing to the country & the world.

Change the name of the Smith Academy to Sophia Smith Academy.

And I do hereby revoke & declare null & void all such portions of my last Will & Testament, executed May 24, 1862, as contravene the provisions of this Codicil.

The Plan received Miss Smith's cordial approval and was immediately given to Mr. Hubbard with the direction to rewrite her will in accordance with its provisions. Judge Forbes' absence from town caused some delay, and the will founding Sophia Smith Academy and Sophia Smith College, both in Hatfield, was not executed until July 11, 1868.

Journal of J. M. G.

*Saratoga, N. Y.*
*July 14th,* 1868.

. . . She [Sophia Smith] has today talked the whole matter [of her college] over with me. She says that she has made her Will, having destroyed the old one, & has embodied my idea exactly. She has left $75,000 for an Academy in Hatfield, to be controlled, as I advised, by residents of the town. All the rest of her property with the accruing interest, goes to the establishment of a Woman's College in Hatfield. When I say "all the rest" I except a few small legacies to relatives &c. And when I say that she has embodied my idea "exactly" I must except this — I wanted the condition attached that if the college shall be located in Hatfield the town shall add $25,000 to the funds. The town, or the people of the town, will love the college more & appreciate its blessings better if they have paid something for it. Besides we need it to make the endowment larger. Miss Smith wants to put the $75,000 devoted to the Academy in with the sum given to the Woman's College; but I firmly discouraged that, for the reason that I have given the people

of Hatfield reason to expect something from Miss Smith in the way of a school. She has allowed me to do this; and I will not disappoint them. The town needs a school & it is very fitting that some one of the Smiths who have lived there should do something for their own town. From the first Miss Smith has been reluctant to enter into the plan of the Academy, but hope it is a settled fact now.

I might add here that the Trustees of the College were appointed in this wise: When I was at work upon the plan of the college & had come to the appointment of the Trustees I submitted it to her in her house. She named Chas. E. Forbes, Osmyn Baker & myself. She could go no further & requested me to give some names of men. I mentioned Pres. Stearns of Amherst, but she objected. Then I mentioned President Hopkins of Williamstown. But she objected to him. I mentioned several others, but with no better success. Finally I told her that I would make out a list & report to her at another time. Two days after, I carried in the names of W. S. Tyler, J. H. Seeyle, Wm. B. Washburn, Edwards A. Park, Joseph White, B. G. Northrup, E. B. Gillett, & Geo. W. Hubbard, & she accepted them. She had expressed an unwillingness to have Amherst College have much influence in her matters. Evidently she has a prejudice against Amherst College. She said too that she did not want so many "educational men" on the Board. She wanted business men. But I told [her] that she needed just that class of men for hers was to be an educational institution. . . . I hope and pray that a college may be established with this money that shall train up women

who shall go forth thoroughly equipped in mind, heart, will, & body for Christ, & illustrate to all the nations the blessings of the Christian religion in what it does for woman.

# III

# SMITH COLLEGE IN NORTHAMPTON

## 1870

BY the advice of Mr. Hubbard, Miss Smith's will of 1868 did not leave the Hatfield site of Sophia Smith College to be determined by the board of trustees, in accordance with Mr. Greene's Plan, but placed it, *in perpetuo,* "on or near Main Street." Mr. Greene regarded this as a disastrous mistake that in some way must be promptly rectified. Consulting the small group now thought of as "friends of the college," he found varying opinions as to the most desirable location for the new enterprise. Some advised Worcester; others Springfield; Mr. Hubbard defended the site "on or near Main Street" in Hatfield; Professors W. S. Tyler and J. H. Seelye agreed with Mr. Greene in wishing that the matter might be left unrestrictedly to the trustees. Conference with Miss Smith, however, proved this to be impossible, so great was her fear that, were it done, the "Amherst professors" would in some way manage to make her college an adjunct of either Mount Holyoke Seminary or Amherst College. Mr. Greene then directed all his efforts, as a compromise measure, to securing Northampton as the site of the college. His first letter to Miss Smith on the subject follows:

## J. M. G. to Sophia Smith

*South Hadley, Mass.*
*Feb. 22nd,* 1869.

Dear Madam:

The travelling is so bad and the cold so severe that I shall not be able to go to Hatfield this month. I will therefore write you a short letter. The idea of a change in the location of the College weighs heavily on my mind. I have spoken to you about it before, but I want to urge it now. My original idea of the location of the College was to locate it on a hill near the R. R. Station in Hatfield. It certainly will defeat the object for which the College is established if it is left on the front street in Hatfield. I am more and more convinced of it every month. You might leave it for the Trustees to decide where its location should be. But I think it would be far better to locate it in Northampton than to leave it in Hatfield. The town of Northampton would give $50,000 I am sure if they could have the College there. That would be a handsome sum to add to the funds of the College. Also Northampton is a larger town and would furnish more social life for the pupils. It would be easier of access, and the pupils of different religious denominations would be better accommodated in churches. Northampton has the reputation of being the most beautiful town in New England. Jenny Lind said that of it. It is famous for the school that Mr. Bancroft had there on Round Hill. The College ought to be on Round Hill. I want you should think this matter over and I will see you soon. My conviction is very deep & strong that the Col-

lege should not be left on the front street in Hatfield.

We are all well. I exchanged with Rev. Mr. Cone of Springfield yesterday. He has a large and interesting church. Mrs. Greene is well & sends much love to yourself and all friends.

Yours very cordially,

John M. Greene.

Passages concerning woman's education taken from letters of J. M. Greene to Sophia Smith.

*March 9th,* 1869.

I have just read a little book entitled "Woman: Her Work in the Church," by Rev. George Washburn. I send it to you & am sure you will enjoy it. Mr. Washburn was a college acquaintance of mine & has been here within a few weeks. One reason why I feel so much interest in the book is that it foreshadows what awaits women. Some people are coming to feel that really women need a more complete education & preparation for the work of life & then they will accomplish it nobly. I am convinced that the work of education & of religion is to devolve very largely upon women & that nothing will do the world so much good as to help women prepare for the work. It affords me great pleasure that there is a prospect of a College for this work.

*April 5th,* 1869.

I have just read a little piece in *The Springfield Republican* which I think will interest you. It is a report of the arguments before a Committee of Education in our Legislature at Boston. The arguments were presented

last week & this little paper gives the gist of them. They show just what I have known, that the great want in our State is a college for the higher education of women. I have no fears that women will be admitted successfully to our present colleges. It is much better that the sexes be educated in separate institutions. I thought that you would be interested to read this little paper, so I have cut it out and will inclose it in this letter.

The desirability of Northampton as the site of the college was again brought to the attention of Miss Smith.

J. M. G. to Sophia Smith

*South Hadley, Mass.*
*April 28th,* 1869.

My dear Friend:

. . . It is my purpose to write Dea. Hubbard and see him soon about the change of the location of the College. There is one argument which I desire to urge more upon your attention. You remember that the College is to differ from Mt. Holyoke Seminary in two prominent particulars. It should not put the pupils into one large building as they do there. Mrs. Greene says very emphatically that the going up and down stairs is very injurious to the health of the Mt. Holyoke pupils. Instead of one large building there should be several small ones, or cottages, each cottage to accommodate 30 or 40 pupils. This will save much of the up & down stairs which is so ruinous to the health of young women.

Another element to be prominent in the College should be the bringing of the pupils more into the social life of

the town. Let as many of them as choose room & board in the homes of the people of the town. Thus the young ladies will not in their education lose their sympathy with real, practical life. They will be free from the affected, unsocial, visionary notions which fill the minds of some who graduate at our girls' schools.

I have, as I know you have, a high appreciation of what Mt. Holyoke Seminary has done. You have told me that you want the religious training in your College to be in all respects equal to what it is in this Seminary. You want the Bible studied, you say, every day in the College. I am fully persuaded that the object of your College can be realized better in Northampton than in any other place in this region. If it were located in Amherst it might realize its idea, but Northampton would be better. I hope you will think of this, for it is very important. Mrs. Greene is well and sends much love to yourself and all friends.

Truly your friend,

John M. Greene.

### J. M. G. to G. W. Hubbard

*South Hadley, Mass.*
*May* 17, 1869.

My dear Friend,

For a long time I have desired to see you for a good talk about Miss Smith's college. Since I have been in South Hadley, I have felt very deeply that the fogs and dampness of Hatfield front street will be ruinous to the success of the College. To people who live there Hatfield is not unhealthy, but I am sure that the pupils who come

from other localities thither would be injuriously affected by the dampness.

The whole matter of the location might be left with the trustees. Professors Tyler and Seelye would favor that. I strongly sympathize with their views. But on the whole, I think it would be better to locate the college in Northampton. The people there would give, I think, $50,000 for the college to be located there. That is a consideration of importance. Also Northampton is a larger place and will afford superior social advantages for the college. It will be easy of access and it will accommodate the pupils of different religious beliefs better than any small town. I have given a great deal of thought to this matter, and I am fully persuaded that we must have a change in the location of the college. At some convenient time I want to see you and talk the whole matter over. I feel a great burden of responsibility in this matter. It is my impression that a great mistake has been made in locating the college on the front street in Hatfield. Some time not far distant I expect to be in Northampton, when I will call at your office for a conference with you. . . .

Truly your friend,

John M. Greene.

Narrative of J. M. G.

On May 26th the proposed conference with Deacon Hubbard took place. His arguments in favor of allowing the present will to stand were: (1) Hatfield, in his estimation, was not an unhealthy town; (2) Northampton already had enough of Hatfield's money; (3) Miss

Smith ought not to be troubled any more about her property. My reply was that she had repeatedly asked me to advise her about her property as if it were my own; and having done so much about the college I felt I must see the whole matter wisely arranged. If a mistake was made in the location it would defeat the entire enterprise.

At the Anniversary of Mount Holyoke Seminary early in July, Professor Tyler talked with me very earnestly about the change of location of the college. I told him that Miss Smith was now suffering from the feebleness of age and it was important that Deacon Hubbard also be convinced of the desirability of a change. The suggestion was made that he and Professor J. H. Seelye arrange an early interview with him on the subject. They met Deacon Hubbard in Northampton on July 19th, for this purpose.

From July 19 to August 7, 1869, I was with Miss Smith at Saratoga. We had several talks about the college and I read to her some accounts of Vassar College and other articles saved for the purpose. Not only did I continue to urge a change in the location of the college but I arranged for Dr. Kirk of Boston to confer with her and advise her in the matter.

Of especial interest are evidences that Miss Smith had largely outgrown her early timidity and secretiveness in regard to plans for disposing of her property, and now openly sought much counsel.

Mr. Hubbard, when consulted, showed characteristic moderation and legal caution in refusing to advise Miss

Smith to move the college to Northampton. He told her that she must make up her own mind upon the subject, maintaining with persistent magnanimity, however, his belief that it would be for the advantage of the institution to be located in Northampton. His offer, made at this time, to consult with Mr. Baker and Judge Forbes in regard to the location was accepted by Miss Smith.

But the opinions of seven wise men, all but two of them favoring Northampton, did not inspire Miss Smith to action. It seems to have required the more dominating personality of Mr. Greene, with his positive, reiterated statement that he was still of the opinion that Northampton was the best available site for her college and that "the matter should be attended to at once," to give her the needed impetus. It may, however, be only a coincidence that two days after the brief call from her former pastor, described in his statement for the Probate Court, Sophia Smith gave to Mr. Hubbard, November 22, 1869, the order to rewrite her will and locate the college in Northampton, provided twenty-five thousand dollars should be raised by the citizens of Northampton.

Then enters Delay to hold for nearly five months the stage of the little drama.

On December 20 Miss Smith sent Mr. Greene an anxious note; four weeks had passed since the order was given to Mr. Hubbard to rewrite her will, and no word had come from him. Would Mr. Greene see him and hasten matters? On December 27 Mr. Greene calls upon Mr. Hubbard; the will is soon written, but not until a cousin has come to visit Miss Smith. Secretiveness again controls the situation; let the will wait until a contem-

plated two months' visit to Boston is made. Miss Smith returns; Mr. Hubbard calls and suggests Smith College instead of Sophia Smith College; Miss Smith argues, reflects some days, accepts his advice. The will locating Smith College in Northampton is signed on March 8, but is not executed until April 12, 1870.

In this will, as in the previous one of 1868, an unusual precaution was taken by Judge Forbes and Mr. Hubbard. Neither of them believed that a college in accordance with Mr. Greene's plan, as incorporated in Miss Smith's will, was feasible. They did believe, however, that a young woman's school below college standard could be established, and Article Eighteen was inserted in the will to cover this contingency. It provided that "if it shall hereafter appear that any of the . . . provisions contained in this Will, cannot be executed . . . then and in such a case, I hereby devise and bequeath all my property, aforesaid, to my Executors . . . Charles E. Forbes, of Northampton, and George W. Hubbard, of Hatfield, . . . to be held and disposed of as nearly according to the directions, purposes and objects, hereinbefore set forth and provided, as may be consistent with law."

## Narrative of J. M. G.

On May 22, 1870, I exchanged pulpits with the Reverend Mr. Skeele, the pastor of the church in Hatfield. At Miss Smith's invitation, the Sunday was spent at her house. Shortly after my arrival on Saturday evening she said: "I want to talk over the whole matter of the college

with you, but we will leave that till we go to Saratoga." This I understood to mean that, through fear of being overheard, she did not care to say anything on that subject. But I felt assured, from her perfect content and her general happy state of mind, that all her affairs were arranged to her satisfaction; and that her will had been changed so as to locate her college in Northampton. After what I had said and written to her I did not think she would wish to see me unless the will had been changed.

On the fourteenth of June, 1870, I went from Lowell to Hatfield to conduct the funeral services of Sophia Smith as I had promised her I would. Deacon Hubbard met me at the railroad station in Northampton a little after one o'clock in the afternoon, and drove me in an open wagon rapidly to the town where, for almost seventy-four years, Sophia Smith had lived, and to the church in which her lifeless body awaited the funeral rites. The services were at two o'clock, so that the drive to Hatfield was a rapid one. Neither Deacon Hubbard nor myself said much during the drive. The haste and the noise of the wheels prevented conversation. In what was said, however, either he misunderstood me, or I misunderstood him; the few words that passed between us gave me the impression that after all, through the old-age lack of persistency of purpose on the part of Miss Smith, she had gone before a new, changed will had been executed. And in some incidental remark in the funeral service I intimated that, as I understood it, Hatfield was the recipient of her bounty. Thus I became the unwitting cause of the suspicion that Deacon Hubbard had

favored the removal of the college to Northampton while I did not favor it.

That Miss Smith's will would be contested was a probability generally anticipated by her advisers, a probability greatly increased by the removal of the college from Hatfield to Northampton. It was no surprise, therefore, when the citizens of Hatfield, keen in their disappointment at losing the college, appointed a committee of the town to join with one of the heirs-at-law in an attempt to break the will. Judge Forbes and Mr. Hubbard had forearmed by selecting witnesses from towns other than Hatfield or Northampton; Mr. Hubbard and Mr. Greene each prepared a statement setting forth his knowledge of "the material facts in the case" for the use of the counsel for the defense.

At the hearing before the Probate Court, held on August 24, 1870, Mr. Hubbard was the only witness called. His testimony dealt with the five wills of Miss Smith; with his interviews with Professors W. S. Tyler and J. H. Seelye, and with Mr. Baker and Judge Forbes concerning the change of location; also with his own recent conversations with Miss Smith on that subject and the change of name for the college.

"Considerable other testimony on the side of the defense was in readiness. Rev. Mr. Greene of Lowell, formerly of Hatfield, was present and prepared to testify at length. His testimony would have been equally strong with that of Dea. Hubbard, in support of the will. Professors Tyler and Seelye were also present, to testify as to the change of location. The deposition of Rev. Dr. Kirk bearing on the same point, was in readiness to be presented. There were also other witnesses, to testify as to Miss Smith's soundness

of mind. But Judge Shurtleff said that no more evidence was necessary, and allowed the will to be proved in the usual way. . . .

"The inventory of the estate surpasses even the highest estimate, which was $400,000. As returned to the Probate Court, it amounts to about $475,000. The excess above the estimate all goes to the College fund. Since the will was opened, Congress has abolished the government tax on estates, which will apply to this property; consequently the revenue tax of six per cent, amounting to $22,500, which it was expected would have to be paid, will revert to the College fund. This will make it equal to $400,000, to which is to be added the income of the estate until such time as the College shall be established; also the $25,000 to be raised by the town of Northampton. The college fund at the present time is therefore equal to $425,000." — *Hampshire Gazette,* Aug. 30, 1870.

A committee of the trustees, appointed in 1917 to investigate the matter of the founder's gift, reported as follows: "Miss Sophia Smith bequeathed for the establishment and maintenance of her college $393,105.60, which sum in 1875, when the last payment was received and the institution was opened, amounted to nearly a half million of dollars."

# IV

# BEFORE THERE WAS A PRESIDENT

## 1871-1873

The first meeting of the trustees of Smith College was held in Northampton on April 12, 1871. After consecrating their enterprise with prayer, the board proceeded to organize with Professor William S. Tyler as president, Mr. Greene, secretary, and Mr. Hubbard, treasurer. On account of the ill-health of Judge Forbes, Mr. Hubbard had done most of the work connected with the settlement of Sophia Smith's estate, thus beginning at her death his invaluable service as custodian of the college finances. It is a noteworthy fact that all of the men named as trustees in the will of Miss Smith, with the exception of Judge Forbes and Mr. Baker, served the college in that capacity until death.

In those formative days the college is spoken of as designed to meet the demands for a higher education of the young women of New England or, more often, of Massachusetts: "a rounding out of the institutions of the first educational state in the Union." Two hundred or two hundred and fifty students were considered by the more optimistic trustees as a satisfying enrollment to be hoped for thirty years hence, and doubtless some such expectation determined the scale of their earliest plans. Vassar College is mentioned by them; its poverty from over-investment in grounds and buildings noted; and its

policy of maintaining a preparatory department in order to pay expenses is deplored. Of the existence of other established colleges for women, our first trustees seem to have been oblivious. They talked and wrote of our infant Alma Mater with an almost exuberant complacency as the "first woman's college in the country and the world." And with the courage of pioneers they pushed forward.

### Narrative of J. M. G.

Where shall the site of the college be? was one of the first questions before the trustees. Some favored Round Hill, with its commanding view and classic associations; business men of the town argued for a location where new streets could be laid out and taxable property be created; Professor Tyler was urgent for the Judge Dewey homestead near the center of the town. His judgment prevailed and at the second meeting of the trustees, September 12, 1871, this estate was purchased for twenty-six thousand dollars. The adjoining homestead of Judge Lyman was added to it by vote of the trustees on November 14, 1871. The price paid for this property was twenty-five thousand dollars.

At this meeting Professor Tyler, Mr. White and Mr. Greene were appointed a committee to find a president. In this connection I was asked to explain my Plan for a Woman's College, which Miss Smith had incorporated into her will. After noting its main provisions, the attention of the trustees was called to the three recommendations which were presented to Miss Smith with the plan. Although they were pleasing to her, it seemed

unwise to make them forever binding upon the trustees. They are: 1. There shall be cottages instead of one large building for the students. 2. Men as well as women shall be permanent members of the teaching and governing boards in the college. 3. A man shall be the president. Informal discussion of these recommendations followed, two trustees expressing a preference for a woman president and others advocating one large building as the more economical method of housing the students.

The first man to be considered by the committee appointed to find a president was the Reverend Eben S. Stearns, the Principal of the Robinson Female Seminary in Exeter, N. H., and a younger brother of President William A. Stearns of Amherst College. He was strongly recommended to the committee by Professor A. P. Peabody of Harvard College. I went to Exeter and had an interview with Mr. Stearns, who was willing to be regarded as a candidate. There was much in favor of Mr. Stearns, but the committee did not unite upon him.

The next one under consideration was President James B. Angell of Michigan University, Ann Arbor, Michigan. Professor E. A. Park knew him well and recommended him. They were both graduates of Brown University. The committee requested Professor Park to write President Angell, who had been only a short time at Ann Arbor, and ascertain if he would consider a proposition from us. After due consideration, Mr. Angell decided that it was his duty to remain at Ann Arbor.

The next name that came before the committee was Hon. B. G. Northrop, a member of the board of trustees. He was then Secretary of the Board of Education in the

State of Connecticut. He knew the methods and practices of educators in schools and colleges in this and other countries. But the committee did not agree upon Mr. Northrop.

Who will be the president? was much discussed by the people of Northampton. Many expressed the opinion that the college should aim for a man who had already achieved an eminent reputation, and names were suggested — Professor E. A. Park, Dr. Richard Salter Storrs, Professor Julius H. Seelye, Mr. B. G. Northrop and others.

The committee, however, had unitedly turned to a young professor in Amherst who not only "belonged to a family of educators, so that educational work would come naturally to him," said one, but possessed "social gifts and training," said another. Professor Tyler declared him to be "the best business man in the town of Amherst."

W. S. Tyler to J. M. G.

*South Hadley*
*July 3rd* 1872

My dear Brother,

I am greatly disappointed not to find you here. I came over immediately after reaching home this morning, partly because of the important business here, but partly because I expected to see you and arrange our trustee meeting.

I was authorized by the executive committee to call a

meeting of the Trustees immediately after the meeting of our Committee in Boston, or later as I thought best after seeing the Committee.

I have therefore to call a meeting per order of the Ex. Com. at 2 P. M. on the 15th inst. at the usual place.

1. To hear the Report of the Committee in regard to a President, & act on the subject.

2. To consider the question touching the organizing & opening of the Institution & take such measures as may be deemed expedient in order thereto.

3. To transact any other business that may properly come before them.

The important questions that will come up at this meeting render a full attendance of the Trustees exceedingly desirable.

You will put these matters in such shape as you deem regular & desirable.

I write in great haste after a difficult meeting of the Trustees of Mount Holyoke Seminary with loads of extra labor thrown upon me which I am trying to do after everybody else in the Seminary has gone to bed.

You will therefore excuse my haste & my silence on the great questions suggested by your letter.

Yours with fraternal affection

W. S. Tyler

At this July meeting the report of the committee to find a president was accepted, and the committee, enlarged by the addition of Professor Park, Mr. Northrop, and Mr. Spaulding, was instructed to confer with Professor L. Clark Seelye of Amherst College "in order that

they may with him form a course of study and plan a building for recitations and general college purposes and report at the next meeting."

At this same meeting Mr. Greene read his revised draft of the first circular[1] of the college, to which he had given the heading, "Higher Education of Women." This was accepted by the trustees in place of "A Prospectus of the New College." When this circular was presented by the committee to Professor Seelye, he made this valuable addition: "More time will be devoted than in other colleges to æsthetical study, to the principles on which fine arts are founded, to the arts of drawing and the science of perspective, to the examination of the great models of painting and statuary, to a familiar acquaintance with the works of the great musical composers and to the acquisition of musical skill." Although giving this evidence of interest in the college, Mr. Seelye declined the informal offer of the presidency, greatly to the disappointment and discouragement of the trustees.

It is doubtful if any of Miss Smith's advisers had realized the inadequacy of the funds for the projected college or had appreciated the intuitive soundness of her inclination to devote all of her property to one object. Compared with the patiently gathered dollars with which Amherst College and Mount Holyoke Seminary had been started, her endowment was munificent; measured by modern college requirements it was so meager as to endanger the life of the institution.

Mr. Seelye's refusal to take under consideration the

[1] Appendix II.

offer of the presidency brought the financial situation before the trustees with great emphasis. At their next meeting, September 10, 1872, Professor Edwards A. Park spoke in favor of increasing the funds of the college before proceeding further with plans to open it, as he believed the money on hand to be insufficient for starting a college of the grade proposed in Miss Smith's will. He advocated the appointment of an agent whose work should be to enlarge the financial resources of the institution. His argument prevailing with the trustees, Mr. Greene was appointed by them to the agency, and three thousand copies of the circular were ordered to be printed for his use.

Journal of J. M. G.

*October* 16, 1872.

Today I enter upon an agency for Smith College. . . . I hestitated about accepting it and conferred with several persons. . . . It seemed on the whole my duty to accept it. I have leave of absence from my people in Lowell for six months. . . .

The immediate aim of the financial agent was to secure funds for the erection of the first college building. Publicity was the first step to this end, and numerous articles were written by him for the press, from which these representative passages are taken:

The proximity of Northampton to Amherst will enable this woman's college to derive great benefit from the cabinets of Amherst College, and the botanical gardens of the Agricultural College, and receive the instruction of the able professors in these

institutions; and yet give the young ladies quiet and seclusion for their own intellectual pursuits. *Lowell Daily Citizen,* Oct. 8, 1872.

The desire of the Trustees is to have the cost of education so small to the pupils that the poorest girl, if she has industry, economy, perseverance, and the needed talents, can secure the benefits of the college. . . . Women are becoming teachers in our highest institutions of learning . . . and will soon hold the elective franchise of a nation, and they must be fitted for their important trusts. *Lowell Daily Courier,* Oct. 23, 1872.

Is not the whole thing an experiment? . . . We deny that higher education for women is an experiment. A favored few in this country and in Europe get it now by private instruction. . . . But the expense of private education is too great for only a privileged few, and in New England it is unjust. What untold sums have been devoted to higher education of young men, and how little to that of young women. *Hampshire Gazette,* Nov. 12, 1872.

Young women in large numbers are waiting to enter its [Smith College] halls. More than twenty from Massachusetts are in western colleges seeking the advantages that this college will afford. Many are knocking at the doors of our young men's colleges for admission. Several are studying at great expense under private instructors, and others are in Europe. We could mention one school in Massachusetts where twelve are professedly preparing for Smith College. *Northampton Free Press,* Nov. 15, 1872.

## Narrative of J. M. G.

To interest the general public in an educational institution which had no officers of instruction, no buildings, no curriculum of study other than the classification of a general circular and the promise of a course of study to be equal to that given to young men in their colleges, was difficult. It was soon evident that my best chance of

success was in making an appeal to the people of Northampton. An Education Hall, built by them, would furnish the basis for an argument with the friends of woman's higher education in other towns and cities. In order to bring this suggestion before a few, selected citizens of Northampton, an informal conference on the subject was arranged for November 25th [1872].

S. T. Spaulding to J. M. G.

*Northampton, Nov.* 26, 1872.

Dear Sir.

I wanted to talk with you about the meeting last evening before you left. You seemed to think Mr. Hubbard and I did not say enough. In that respect we acted rightly and prudently as we shall make it appear to you in due time. I did not suppose the idea of making the contribution from Northampton a tax upon her citizens, was to be suggested at the meeting. It ought not to be entertained because the town on a valuation of $6,000,000 (now $8,000,000) has incurred a debt of $700,000, & upwards. A request to the town to add to its indebtedness should not be made. I have no doubt that if this assertion is not plain on the statement, it can be made apparent. It seems to me we must rely on subscriptions. I regard the meeting last evening encouraging. It was quite up to my expectation & beyond it. Enos Parsons came in at the point where I expected, with the view I was sure he would give, and he did not, as I believe, say he would head the list with $1000, only because action was postponed. Another sharp broker[1] present was, I

[1]Local term for dealer in real estate.

think, prepared to subscribe — Mr. Crafts —the reasons moving him & Mr. Parsons we will discuss hereafter. While I thus think your prospects here look well and expect much from the meeting a fortnight hence, I think you ought to see that the demand of people in the vicinity of Boston that Northampton shall give as a condition of *their* giving is entirely unjust. If a rich man should say he would give a $100,000 if you would give $500 the condition would be unjust, & you would consider it so: nevertheless you would give $500, if you could not otherwise get the $100,000. On that principle, I am willing and hope you should get something from Northampton. You ought to be able to promise much from the Eastern part of the state.

Mr. Hubbard and I agree that it is very desirable that Prof. Park be here at the adjourned meeting. And if he will come up Saturday and preach in the old church, Lord's day, it will give this community a spiritual impulse which will be felt Monday evening. Don't you see if he should preach Sunday, the people hear and also learn that he is to be present at the meeting in relation to the Smith College, it would be magnified in their eyes? We will pay his expenses and a compensation for his time and services. Also as a reason for his preaching here, I doubt whether he ever occupied the pulpit of the old church. Long before Smith College was thought of, it was not unfrequently in my mind, that it was fit that the principal teacher of theology in New England should appear at least once in the pulpit of Jonathan Edwards. As an old church of Massachusetts ours has a kind of claim on the favorite professor of our favorite school of divin-

ity. That he should preach here is due to history. Consider this matter and use all argument to make the point good.

Yours truly

S. T. Spaulding

W. S. Tyler to J. M. G.

*Amherst College,*
*Nov.* 28, 1872.

Dear Brother Greene:

Although it is Thanksgiving & I have but a moment before the mail closes, I must write a few words in answer to yours.

The meeting at North$^{n}$ was, perhaps, as encouraging as could be expected. The spirit of the *meeting* was excellent. *All* seemed friendly to the object, & it is not strange that all did not take the same view as to the best method of accomplishing the object. One or two of the gentlemen were a little perverse, but not more so than *I* expected. I trust you will not be discouraged, though I feared you would be a little disappointed.

By all means bring Prof. Park on to the next meeting if possible. I think he would render excellent service. If it should be very cold or very bad traveling I may fail, especially as it is right in the midst of my examination. But I shall see you, & will say no more now.

Yours truly

W. S. Tyler

The November conference resulted in a public meeting in the vestry of the Edwards Church on December 9,

1872, at which Professor Tyler gave an eloquent address, setting forth the hopes of the trustees for the new institution and appealing to the people of Northampton for help in realizing them. Many citizens took part in the discussion that followed, and at its close this resolution was adopted: "That it is the sense of this meeting that Northampton should raise $75,000 for the erection of the first building of the Smith College." A committee of five was appointed to confer with the trustees as to the best method of raising the money.

E. A. Park to J. M. G.

*Andover, Mass.,*
*Dec.* 13, 1872.

My dear Mr. Greene;

I am very glad to hear of your success at Northampton. Should be glad to know what *further* success you have. I hope you will send Prof. Tyler's speech. It is very certain that you are the man for this agency. I cannot help thinking that after this building is provided for, somebody will put up an *Art Museum*. All the towns around Northampton must be interested in having pictures and statues accessible. There *might* be room in it for portraits of all the *benefactors*, as well as for copies of the great paintings of the world.— Then, *again*, different persons may give different *musical* instruments. In one school in Germany, I saw, I think, *twenty-five* pianofortes in different rooms. It seems to me that this one feature of the school, the cultivation of music, may be a specialty which will give to Northampton a great distinction above other places, especially in the summer

season. Springfield has her Armory; Worcester her Antiquarian Society; if Northampton has the first Female College in the world, so much the better for Northampton.

Congratulating you on your success, I am, dear Sir,

Very respectfully,

Yours,

Edwards A. Park.

## Narrative of J. M. G.

Professor Tyler and myself were much encouraged by this meeting. Too much commendation cannot be given to him, for the heartiness, ability and wisdom with which he espoused this matter of increasing the funds of the college and the whole enterprise. There was no labor he would not perform for it. His whole soul was in the cause and he determined it should succeed.

The question of raising a fund for the college was now fully before the Northampton people. It was discussed in their homes and in their social gatherings; the ministers alluded to it on the Sabbath in their sermons and commended it to God in their prayers; the newspapers teemed with articles concerning it.

In some of these articles the religious aspects of the proposed college were frankly discussed. The fact that ten of the eleven trustees were orthodox Congregationalists seemed to indicate that the non-sectarian ideals of the college had outrun its practice. In an open letter to Isaac Stone dated March 12, 1873, Professor Tyler interprets the language of Miss Smith's will as follows:

. . . I have always understood that in requiring "all the education and all the discipline to be pervaded by the spirit of evangelical Christian religion," the testatrix meant the same as if she had directed that it should be pervaded by the spirit of the Gospel of Christ.

Mr. Greene, from whom Miss Smith derived not only the idea of the College but the language in this part of her will, declared publicly in the meeting of the citizens, that he understood it in the same way. And that she did not mean to exclude "Liberal Christians" from participation in the benefits or the government of the college is proved not only by the language of the will which expressly forbids "giving preference to any sect or denomination," but by her own act in appointing one who is understood to be of that denomination, a member of the Board of Trustees.

The committee appointed at the December meeting, to devise with the trustees the means of securing a Northampton Hall for Smith College, procrastinated.

### W. S. TYLER TO J. M. G.

*Amherst College*
*Jan.* 11, 1873

MY DEAR FRIEND,

I am glad to hear that the Committee appointed by the Citizens of Northampton are to have a meeting early next week. I hope they will act generously, wisely and promptly. Say to them, from me, if you please, that I am more than ever persuaded that everything depends on the course taken by the people of Northampton. If they promptly & cordially provide the means for erecting the first building — Northampton Hall — I think I see clearly all the rest. We can secure a first-rate President at once & enter speedily upon the erection of the building

&, with the blessing of God, the future is secure.

If they do not, of course, we must do the best we can. But *my* present hopes & *plans* are all frustrated. I shall be discouraged. *I* shall be tempted to give up the ship & resign the enterprise into wiser & better hands.

I have written all day & cannot write more now. I am glad you are full of faith & proof against discouragement.

Yours truly,

W. S. Tyler.

When the members of the committee met, their enthusiasm had waned; united effort was difficult to achieve, and the matter was finally referred to the town for action at the annual meeting, March 17, 1873. It was there indefinitely postponed by a large vote.

During the winter of 1872-1873, while Professor Tyler and Mr. Greene were working for the college in Northampton, Professor Edwards A. Park of Andover was indefatigable in his efforts to raise money elsewhere. He visited or wrote letters to more than one hundred persons whose active financial interest he hoped to secure. He did not, however, succeed in increasing the college funds. Letters written to Mr. Greene at this time follow:

E. A. Park to J. M. G.

*Andover, Nov.* 11, 1872.

My dear Sir,

If I had written to you *last Saturday,* I should have written a *very* different letter *from this.* I made an appointment to see certain persons on Saturday afternoon at Boston. All things *then* looked favorable. But

the fire[1] broke out before I had finished my remarks and *darkness* came from the *fire*. First, the very persons from whom I had hoped to get funds in Boston are burnt out. Secondly, a very unusual proportion of *orthodox Congregationalists* are burnt out. Thirdly, some who *would have been* our most liberal patrons are Trustees of Institutions which have suffered much from the fire and these gentlemen will feel it necessary to *give* to the institutions *already* on their hands, rather than to take *new* institutions upon their hands. Thus, the Methodist College *probably* loses *nearly* $1,000,000, and the Episcopal Seminary many thousands. I fear the Methodists and the Episcopalians will not give anything at present. Even Mrs. Claflin thinks it best not to say anything to the Governor about becoming a Trustee. For these reasons I doubt whether we can rely on our merchants in Boston for anything at present, perhaps not for a year or more. For the same reasons, I *doubt* whether it is best to invite Mr. Lawrence and *such* men to become Trustees. Such men are *now* confused, perplexed; and they cannot tell how much they will be obliged to give to the Institutions to which they are already committed. It seems to me *now,* that nothing can be done *this winter* in Boston for Smith College, *and the future is doubtful*; i.e. it is doubtful *when* we can *begin* to operate in Boston. Is it not best to *confine* our efforts to Northampton & vicinity for the months to come? *Other Institutions* judge it *unwise* to calculate on Boston *for a year* to come. It does seem to me, that we cannot *safely* promise much

[1]The Boston fire, November 9-11, 1872, destroyed about 800 buildings with an estimated loss of $80,000,000.

aid from Boston, until the merchants shall have recovered from their present shock. Meanwhile let me ask: Would it be well to appoint *clergy*men rather than *laymen* to our Board of Trustees; Phillips Brooks, Rufus Ellis, Chandler Robbins, and such men? *They* have not suffered from the fire. Would it be proper to appoint Edward Everett Hale??? I wish you would talk on the subject with Prof. Tyler. *I* do not know, but will think of the matter more. I *did* expect to write you such a letter as you desired; but the fire burned up that expectation. In your Northampton interview will it not be enough to point to Amherst and Andover, towns which have been *created* by the Literary Institutions in them. Gov. Sprague offered about $100,000 to Brown University, if it would remove from its present location to the neighborhood of his farm: i.e. he offered to give ten acres of land, valued at $100,000 *about*. The interests of a town are promoted by such Institutions, as anybody can see.

I will converse with the above named ministers, *if it is thought best*. Please communicate with me, after you have seen Prof. Tyler.

I am very sorry to write such a *smoky* letter; but I have just come from the *smoke* of Boston, and that smoke is dense.

Yours very truly,

Edwards A. Park.

E. A. Park to J. M. G.

*Andover, Mass.,*
*Dec.* 4, 1872.

My dear Mr. Green:

. . . I find it to be the general opinion that the Seminary is after all to be nothing more than *other* Female Seminaries, and I am asked often who is to be the President-ess. It is very difficult to efface the impression that the school is to be on a *small* scale. The popular mind is *not educated* up to the idea of a real College. It is impossible for us to make the right impression unless we have more funds. We cannot obtain the right men for President and Professors, unless we have an addition to our funds. . . . If we start the College with "Academy-teachers" we shall be nothing more than a *Female Academy,* and such an academy is not wanted at the present day. . . .

Had it not been for the Boston fire, I believe that you would have collected already thousands of dollars. That fire drives us to the western part of the State at present and when we have explored that field Boston, perhaps, will be ready to aid us. I have no doubt that she will give us the requisite aid *in process of time.* It does not seem to me probable, however, that we can obtain much aid in this region until we have *started* the Seminary. When we have started it *well,* the discouraging influences of the fire will have passed away. "Men worship the rising sun."

My eyes have not allowed me to preach for four years. I cannot preach at Northampton or anywhere for some time to come. . . . I wish heartily that my eyes were

well so that I could go and hear you and labor with you. I hope for better days hereafter.

Yours, with very high regard,

Edwards A. Park.

P.S. I have distributed about a hundred of the circulars, and find they produce a good effect.

Professor Park passed on to Professor Tyler and Mr. Greene another financial hope.

Rev. Prof. Tyler:

Dear Sir,

. . . I will now request you to send this letter to Mr. Green, and I hope that you and he will agree with me on the subject.

I think that it would be well to apply to Mr. Hitchcock of Brimfield, and request him to found the Presidentship of Smith College. First, he has already given $50,000 to Illinois College; why can he not give an equal or a larger sum to Smith College? Second, he has an immense property, and it will do him good to endow Smith College. Third, he will give more to *Amherst* and *Andover,* if he will give something to Smith College. Fourth, he is fond of endowing *offices,* but is very averse to putting money in brick and mortar. Now the endowing of the *Presidentship* may be very acceptable to him. If not the *Presidentship,* perhaps some *Professorship* would be acceptable. Mr. Green can ascertain what particular direction Mr. Hitchcock's mind will take, and can ask him for money suited to that direction. One argu-

ment for applying *now* to Mr. Hitchcock is this, he has the *whole* field before him, and can take *just what part* of it which he chooses to cultivate.

With high regard,

I am, yours,

Edwards A. Park

*Andover, March* 31, 1873.

## Narrative of J. M. G.

My agency for the college closed April 16, 1873. The report of it made to the trustees at their next meeting, June 17, 1873, was in substance as follows: The men and women in Boston and other cities visited were of one mind: if money was to be raised for this object, Northampton must take a liberal lead. I went to Northampton and asked for seventy-five thousand dollars, but failed to get it. Although some friends of the higher education of women encouraged me to hope that they would at some future time give money to the college, all sums promised for immediate payment were conditional upon Northampton's gift of seventy-five thousand dollars. That failing, all failed.

The agency, though unsuccessful in what it attempted — the increasing of the college funds — was not wholly fruitless. It advertised the college quite extensively; it convinced the public that the trustees meant to open, not a High School for Girls, not a Seminary, but a College in very truth. This high grade of the institution helped the college to secure its president and to win the confidence of the friends of the higher education for women. It also gave the college a sufficient reason for delaying

operations a year and thus indirectly increased its funds.

Professor L. Clark Seelye had now become interested in the presidency of Smith College.

W. S. Tyler to J. M. G.

*Amherst College*
*April* 24, 1873

My dear Friend,

I am under obligations to you for two or three letters which I have received & have not answered. I have read them with much interest, particularly that of the 21st inst. which I received yesterday. You must not lay to heart too much your failure to obtain money directly & immediately for Smith College. Money will come indirectly & ultimately, as the result of your labors. And if it should not, the Agency was indispensable under the circumstances by way of exploring the ground, clearing the way, & educating the people. This object it has accomplished. . . .

I read with interest the article in the Religious Magazine & took the liberty to hand not only it, but your letter, to Prof. Clark Seelye. He was interested & encouraged by it. It (the Art.) shows a preparation to appreciate our high standard of education for woman.

Prof. S.[eelye] is becoming more & more interested in the College & unfolds ideas & plans in conversation with me which are large & grand & yet wise & practicable, & which confirm me more & more in my conviction that we are not mistaken in our man. I have very little doubt that he will accept, & will soon signify his readiness to do

so. Then we must have a meeting of the Trustees, appoint a President & perhaps one or two Professors, & if we can find the men & be *sure* we know them, perhaps add to our Board two or three men from other denominations.

What you say of Mr. —— is significant & instructive. We must be *sure* that we *know* our men — men who will sympathize & heartily & *actively co-operate* with us in our *characteristic Christian* basis, before we make any new appointments. I have written to Prof. Park in this strain. . . .

Yours fraternally

W. S. Tyler.

## J. M. G. to L. Clarke Seeyle

*Lowell, Mass.*
*May 7th* 1873.

Dear Brother,

Since the time is approaching when I suppose you will come to a decision as to the Presidency of Smith College I feel impelled to write you a few lines so as to make certain, if possible, your accepting the appointment.

I would say

1st. The Trustees will *certainly* elect you if you encourage them that you will accept.

2ndly. We think the enterprise is the most important educational movement of the age. It is to organize for the better education of more than half of the race. It is to restore to woman her lost rights; i.e. the right of equal knowledge with man & all the influence that comes with it.

The great surplus of women in Mass. makes this State the place of all others to attempt this great work — our New Eng. girls are just the best material for it — & you can show to the world, through Smith College, what woman is capable of: what she can do for the church, the family, the state, the world. If you were an *ambitious* man I should make an appeal in that direction. But I am glad that you are not ambitious.

3dly. As to the funds of the College I cannot say much that you do not already know. When the present hard times pass I think we shall get a handsome subscription from individuals in Northampton. We have but just begun to work out of Northampton. I can assure you that the Trustees will leave no means unused to increase the funds of the College & it is my firm belief, stronger now than ever, that just so fast as we show that we need money we shall get it. Just now our plans are not sufficiently developed, the certainty that we mean a real College is not sufficiently apparent, to satisfy the friends of the cause. But a few months of work on your part would give such shape to things that we could show to the most skeptical what we mean.

4thly. I think we have a fair prospect of turning into Smith College the interest in & about Boston on the Higher Education of Women. Of course we cannot & would not compromise in the least the religious character of the College. The College must be for Christ. To make its graduates thoroughly educated *Christian* women will be its work.

But we can welcome as co-workers any who sympathize with that object. There are many so-called liberal

men & women here who are very desirous of seeing done for women just what Smith College proposes. And if we are courteous (as of course we shall be) yet firm & consistent they will work with us.

Professor A. P. Peabody has signified his willingness to serve on the Board of Trustees. Several women of the Unitarian denomination are willing to serve on the Board if we want them. I mention this simply to show that our cause is finding friends.

Now, Dear Sir, my only apology for writing this letter is *my very strong desire that you become the first President of Smith College*. It would afford me great satisfaction to know that you were to stand at the helm and give direction to affairs as this College launches out to do its work in the world.

I might write much more but I hope that even this is not needed to secure from you a favorable response to the wishes of the Trustees. Ours is a most important work, a truly Christian work, & I do not know where we shall find a man whom the Master has so fully qualified for it as yourself. It seems to me that *He calls you to it.*

Please pardon my earnestness if I am too earnest, but I *feel every word that I say.*

Please remember me very kindly to your brother who I see by the papers has returned safely home.

Very truly yours,

John M. Greene.

## J. M. G. to W. S. Tyler

*Lowell, Mass.*
*May 12th 1873.*

Dear Friend,

Inclosed please find copy of letter from Dr. Morrison, of Milton, Mass, Editor of Religious Magazine. I called at his home last month. He expressed much interest in the College — expressed the desire then that we have some Boston ladies on the Board. He offered to secure for me an interview with Mrs. Cabot & Mrs. Loring whom I was very glad of the opportunity of seeing. I had correspondence with Mrs. Cabot. She was so much interested that she invited *several* ladies to meet me & I ascertained that their *prominent idea* in the meeting was to secure the election of some ladies as Trustees. . . . I did not think it was wise for me alone to meet a number of persons who would watch me closely & be in danger of misunderstanding (unintentionally) what I might say as to the religious element in the College. But the door is open for a meeting with these ladies under favorable circumstances, I think.

For myself I should be willing to put two or three ladies on the Board of Trustees. I should want to be sure that they were women of the right stamp however.

If we put on another man is not Dr. Morrison the one?

Yours very truly,

J. M. Greene.

P.S. *I do hope we shall not lose Professor Seelye for the Presidency.* J. M. G.

At the seventh meeting of the board of trustees, held on June 17, 1873, Professor L. Clark Seelye was unanimously elected to be President of Smith College, and he, Dr. Andrew P. Peabody, and the Reverend Phillips Brooks were elected trustees of the college.

On July 10, 1873, Mr. Seelye wrote the letter that assured the trustees of their chosen leader. Infinite in aspiration but of tenuous foundations was the undertaking whose call he answered. He was to be its master builder, adding steadily one stone upon another, with unerring wisdom, artistry, and faith. With his beloved name our story of the beginnings of Smith College ends.

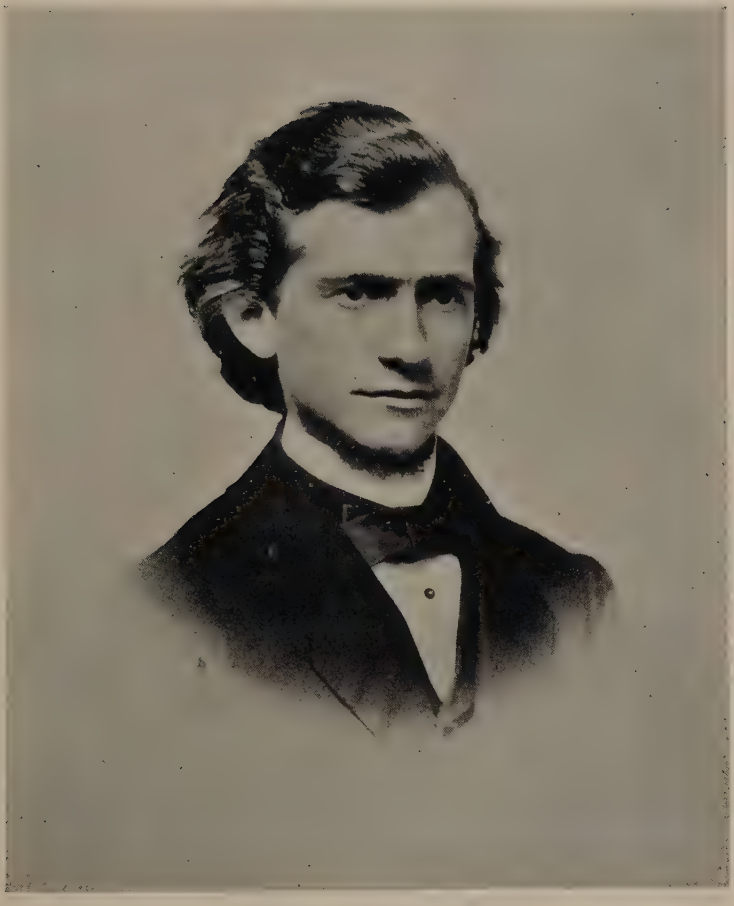
To the Board of Trustees of Smith College,
Gentlemen:

With a deep sense of its responsibilities, and in humble dependence upon Divine strength and wisdom, I accept the Presidency to which you have elected me. I shall also be very happy to cooperate with you as a member of your board of Trust.

It is my intention now to make a short trip to Europe, in which I shall hope to gain some valuable suggestions for the college from a closer acquaintance with the most noted institutions of learning in the old world.

On my return, which I expect will be about the first of next November, I should like to proceed immediately to the elaboration of plans for our college buildings, so that they may be started next spring, and be finished at the time designated for the admission of students.

With this letter, I submit for your consideration a draft for a circular; which, if it meet your approval, I



PRESIDENT L. CLARK SEELYE

will forward to all our principal high schools and seminaries, that the young women of our country may be informed of our intentions and may prepare themselves accordingly.

That circular will also give you in brief the idea, which, with your assistance, I shall endeavor to realize in the college.

And permit me to say, gentlemen, in undertaking a work so difficult and so delicate, it is one of my chief encouragements that I am to be associated with a body of men so much wiser and more experienced than myself. The assurance that I shall have your hearty sympathy and cooperation does much to relieve the pressure of that heavy burden of solicitude which I naturally feel. But for such an assurance I could not have consented to accept so important a trust. Be assured, I shall endeavor to prove worthy of your confidence and to faithfully fulfill the duties of the position to which I have been called.

Thanking you for all these expressions of your esteem and trust, I remain,

Very respectfully yours,

L. Clark Seelye.

*Amherst College*
*July 10th* 1873

# APPENDICES

# APPENDIX I

## *Biographical Sketches of the Trustees named in the last will of Sophia Smith*

Charles Edward Forbes, LL.D. (1795-1881), was born in West Bridgewater, Massachusetts; was graduated at Brown University in 1815; studied law in Enfield and Northampton, Massachusetts; and was admitted to the bar in 1818. He was county attorney of Hampshire County, a member of the Legislature, associate judge of the Court of Common Pleas, 1847, and an associate judge of the Supreme Court in 1848, resigning after eight months' service. By will he left about two hundred and fifty thousand dollars to the town of Northampton for a free library. Judge Forbes was the legal adviser of Sophia Smith and, assisted by Mr. Hubbard, wrote four of her five wills. He attended the first meeting of the board of trustees of Smith College, April 12, 1871, at which he presented his resignation.

Osmyn Baker (1800-1875) was born in Amherst, Massachusetts, was there fitted for college, and was graduated from Yale in the class of 1822. He studied law in Amherst and Northampton, and in 1825 opened a law office in Amherst. From 1833 to 1838 he was a member of the General Court, from 1834 to 1837 a county commissioner, and from 1839 to 1845 a member of Congress. In 1845 Mr. Baker and his law partner, Mr. Charles Delano, opened an office in Northampton, where he was one of counsel for the defence in the attempt to break the will of Oliver Smith. He was the first president of the Smith Charities (established by this will in 1848), an office he retained until 1871. From May, 1861, until Sophia Smith's death in 1870, Mr. Baker had the financial management of her property. He attended but one meeting of the trustees of Smith College, terminating his connection with the board on account of ill-health in 1872.

John Morton Greene, D.D. (1830-1919), was born in Hadley, Massachusetts; was fitted for college at Williston Seminary, Easthampton; was graduated from Amherst in 1853; taught in the Canandaigua Academy, at Canandaigua, New York, 1853 to 1855; studied at the Theological Seminary in Bangor, Maine, 1855; was tutor in Amherst College, 1855 to 1857; was pastor of the Congregational Church in Hatfield, 1857 to 1868, of the First Church in South Hadley, 1868 to 1870, of the Eliot Church in Lowell, Massachusetts, 1870 to 1900. He was a trustee of Mount Holyoke Seminary, 1866 to 1875; the adviser of Miss Elizabeth Rogers in establishing the Rogers Hall School in Lowell, and president of its board of trustees, 1892 to 1919; one of the founders and a trustee of the French Protestant College, in Lowell, now the International College, in Springfield, 1885 to 1889; trustee of Smith College from 1871 to 1876 and from 1881 until his death, in 1919.

William Seymour Tyler, D.D., LL.D. (1810-1897), was born in Harford, Pennsylvania; was fitted for college at Harford Academy; entered Hamilton College in 1827 and Amherst College in 1829, graduating in the class of 1830. He was a teacher in Amherst Academy in 1830 and 1831; attended Andover Theological Seminary two years; studied theology with Dr. Skinner of New York in 1835 and 1836; was tutor at Amherst College, 1832 to 1834, and again in 1836; was professor of the Greek and Latin Languages at Amherst from 1836 to 1847, and professor of Greek from 1847 to 1893. During these years he was a prolific writer on religious and academic subjects, and an editor of many of the Greek classics. He was a trustee of Mount Holyoke Seminary from 1862 to 1897, a trustee of Williston Seminary from 1841 to 1897, and a trustee of Smith College from 1871 until his death, in 1897.

Julius Hawley Seelye, D.D., LL.D. (1824-1895), an elder brother of President L. Clark Seelye of Smith College, was born in Bethel, Connecticut, and was graduated from Amherst College

in the class of 1849. From 1849 to 1852 he studied at Auburn Theological Seminary, and during 1852 and 1853, in Germany. He was pastor of the First Reformed Dutch Church in Schenectady, New York, from 1853 to 1858; professor of Mental and Moral Philosophy in Amherst College, 1858 to 1890; president of Amherst College, 1876 to 1890. From 1875 to 1877 he was a member of Congress. He was the author and translator of a number of books. From 1871 until his death, in 1895, he was a trustee of Smith College.

William Barrett Washburn, LL.D. (1820-1887), was born in Winchendon, Massachusetts. Financially hampered in his youth, he earned his preparation for Yale College, from which he was graduated in 1844. He then associated himself with his uncle's manufacturing business in Orange, making of it a marked success. He was elected to the Massachusetts Senate in 1850; to the House of Representatives in 1854; to Congress from 1863 to 1872; and served as Governor of Massachusetts from 1872 until 1874, when he was appointed to fill out the unexpired term of Charles Sumner in the United States Senate.

In Greenfield, his home for thirty years, he filled many positions of responsibility. He was a trustee of the Massachusetts Agricultural College for thirteen years; president of the American Missionary Association; long a corporate member of the American Board of Foreign Missions; for eight years a member of the corporation of Yale College; a trustee of the Mount Hermon School for Boys; a trustee of Smith College from 1871 until his death, in 1887.

Edwards Amasa Park, D.D., LL.D. (1808-1900), was born in Providence, Rhode Island; was graduated from Brown University in 1826 and from Andover Theological Seminary in 1831, in which year he was ordained pastor of the Congregational Church in Braintree, Massachusetts. He accepted the chair of Moral and Intellectual Philosophy at Amherst in 1835; from 1836 to 1847 he was professor of Sacred Rhetoric at Andover Theolog-

ical Seminary; from 1847 to 1881, when he became professor emeritus, he held the chair of Christian Theology in the Seminary. A voluminous writer, he was the editor of the Bibliotheca Sacra, 1844 to 1884; president of the board of trustees of Abbott Academy for 36 years; corporate member of the American Board of Commissioners for Foreign Missions; a trustee of Smith College from 1871 until his death, in 1900.

Joseph White, LL.D. (1811-1890), was born in Charlemont, Massachusetts. He was fitted for college at the academy in Bennington, Vermont, and was graduated from Williams College in 1836. After leaving college he taught in the Bennington Academy, and then was a tutor in Williams College. He studied law in Troy, New York, where he was admitted to the bar and began practice. In 1848 he removed to Lowell, Massachusetts, where he had charge of a manufacturing company, and was elected a member of the Senate from Middlesex County in 1857. In 1855 he was appointed a State bank commissioner, and held that office until 1860, when he was appointed treasurer of Williams College, and removed to Williamstown. From 1861 to 1877, Mr. White was secretary of the Massachusetts Board of Education. He was a trustee of Williams College from 1848 to 1890, and a trustee of Smith College from 1871 until his death, in 1890.

Birdseye Grant Northrop, LL.D. (1817-1898), was born in Kent, Connecticut; was graduated from Yale College in 1841 and from its divinity school in 1845; and was subsequently pastor of the Congregational Church at Saxonville, Massachusetts, for ten years. President Seelye in his annual report for 1897-1898 said of him:

"As a member of the Massachusetts Board of Education for nine years, as Secretary of the Connecticut Board of Education for sixteen years, and as a writer and a lecturer, he acquired so wide a reputation that Japan entrusted to him the supervision of the first young men and women who were sent from that coun-

try to the United States to be educated. So well was that trust discharged, and so great was his influence in securing the just payment of the Japanese indemnity fund, that, at his recent visit there, he was honored as the nation's guest. It was mainly through his suggestion that Daniel Hand made his gift of $1,250,000 for the education of negroes in the South. To his efforts were due, largely, the rapid growth of the Village Improvement Societies, and the recognition of Arbor Day in the several States." He was a trustee of Smith College from 1871 until his death, in 1898.

Edward Bates Gillett, LL.D. (1818-1899), was born in South Hadley Falls, Massachusetts; was fitted for college at Westfield Academy; and was graduated from Amherst in the class of 1839. He attended the Harvard University law school in 1840 to 1841; was admitted to the Hampden County bar in 1843; practised law in Westfield and Springfield; was a member of the State Senate in 1852; a trustee of Amherst College from 1861 to 1896; a member of the State Board of Education, 1872 to 1878; and a trustee of Smith College from 1871 until his death, in 1899. He held many other offices of responsibility in church and community.

George Warner Hubbard (1818-1888), was born in Philadelphia, but from childhood lived in Hatfield. Through his own efforts he prepared for college at Hopkins Academy in Hadley and at the academies at Lester and Shelbourne Falls. On account of family financial conditions he generously relinquished his plans for college and the study of law, and remained upon his uncle's farm, reading history and studying law as his pastimes, and eventually transacting much legal business. In 1853 he served one term in the Massachusetts Senate; in 1862 to 1863 he was elected trustee of the Smith Charities; in 1867 he was made clerk to Mr. Osmyn Baker, president of the Smith Charities, whom he succeeded in 1871. He held many positions of trust in Hatfield and Northampton; was the confidant of Judge Forbes in his plans for

establishing the Forbes Library; was the adviser of Mr. Cooley Dickinson, whose will he drew for founding the Dickinson Hospital in Northampton. He was a trustee of Smith College and its treasurer from 1871 until his death, in 1888.

# APPENDIX II

*The First Smith College Circular*

## HIGHER EDUCATION OF WOMEN

## SMITH COLLEGE

In response to numerous inquiries, the Trustees of Smith College submit to the public the following statements:—

### The Founder

Smith College was founded by Miss Sophia Smith of Hatfield, Mass., who in her last Will and Testament bequeathed funds for the purpose, defined the object and general plan of the Institution, appointed the Trustees, and fixed the location in Northampton, Mass.

### Its Object

The object of the Institution, as stated by the founder, is "The establishment and maintenance of an institution for the higher education of young women, with the design to furnish them means and facilities for education equal to those which are afforded in our colleges to young men."

### The Culture Contemplated

The culture contemplated, and the branches of learning to be taught, are thus comprehensively defined in the Will:—

"Sensible of what the Christian religion has done for my sex, and believing that all education should be for the glory of God and the

good of man, I direct that the Holy Scriptures be daily and systematically read and studied in said College; and, without giving preference to any sect or denomination, all the education and all the discipline shall be pervaded by the spirit of evangelical Christian religion. I direct, also, that higher culture in the English Language and Literature be given in said College; also in Ancient and Modern Languages, in the Mathematical and Physical Sciences, in the Useful and the Fine Arts, in Intellectual, Moral, and Æsthetic Philosophy, in Natural Theology, in the Evidences of Christianity, in Gymnastics and Physical Culture, in the Sciences and Arts which pertain to Education, Society, and Government, and in such other studies as coming times may develop or demand for the education of women and the progress of the race. I would have the education suited to the mental and physical wants of woman. It is not my design to render my sex any the less feminine, but to develop as fully as may be the powers of womanhood, and furnish women with the means of usefulness, happiness, and honor, now withheld from them."

### The Funds

The cash funds of the College, increased by interest accruing, and by the addition of twenty-five thousand dollars raised by the town of Northampton, amount to three hundred and fifty-eight thousand dollars. The trustees are encouraged to hope that such additions will be made by donations from living friends of learning and religion as will enable them to erect suitable buildings, and establish an Art Museum, without encroaching on the bequest of the founder, so that the Institution will start with means adequate to realize the ideal of a COLLEGE in our times.

### The Site of the College

The trustees have purchased as the site of the College the grounds, containing thirteen acres, unsurpassed for beauty and convenience, lately owned and occupied by Judge Dewey and Judge Lyman; easy of access; near the post-office, churches, and public

library, and not far from the railway stations and the business-centre of the town; but at the same time, for the most part, retired, and secluded from the public eye, and commanding one of the most beautiful prospects in the Connecticut valley.

Perhaps no township in the land is better fitted than Northampton for such an institution as this. Mr. George Bancroft speaks of it as "the most beautiful town in New England, where no one can live without imbibing love for the place" (American Cyclopædia, vol. vii, p. 13, art. "Jonathan Edwards"). Being rich in its historical associations, it is often visited by distinguished foreigners. Prof. Blaikie of Edinburgh writes, "The impression which Northampton has left on my memory is that of the place of the greatest beauty which I saw in America" (Sunday Magazine, 1871, p. 545). For more than two hundred years the town has been noted for the intelligence and refinement of its inhabitants. It has a public library, for the increase of which about three thousand dollars are appropriated every year, and which will be accessible to the members of Smith College.

### College Buildings

The Will of the founder expressly forbids the expenditure of more than half of her bequest in buildings and grounds, and the trustees have no desire to repeat the too common mistake of investing the greater part of their funds in brick and mortar. But they will proceed to the erection of suitable buildings as soon as a comprehensive plan can be formed which shall unite convenience with elegance, and which will be likely to meet the future wants of the Institution.

### It Is to be a College

It is the design of the trustees, as it was evidently of the founder, not to add to the number of such schools, seminaries, or academies, as now exist for young ladies, but to realize completely and truly the idea of a WOMAN'S COLLEGE. They would secure to young women a culture fully equivalent to that afforded to young men

by our best New-England colleges, and yet differing from that as woman differs from man in her physical and mental constitution, and in the sphere of her active life.

### REQUIREMENTS FOR ADMISSION

The requirements for admission will be substantially the same as at Harvard, Yale, Brown, Amherst, and other New-England Colleges, inasmuch as the High Schools and most of the Academies wisely furnish the same preparatory instruction to both sexes.

### THE COURSE OF STUDY IN THE COLLEGE

The curriculum, occupying four years, will be settled in detail only after the most mature deliberation and consultation with the officers of instruction and other educators, and then it will be publicly announced. Some of its characteristic features, however, may be safely stated now.

The study of the Latin and Greek languages will be pursued as extensively as in any other college, and with especial aim to improve the taste of the pupil, to facilitate her acquisition of other languages, and particularly to promote a thorough understanding of her mother-tongue.

Probably more attention will be paid in this than in other colleges to the English language and literature, to criticism on the standard English authors, and to the writing of original essays. Not less attention than in other colleges will be given to the modern languages, as in themselves important branches of liberal culture, but particularly as opening the treasures of modern literature, science and art.

More time will be devoted than in other colleges to æsthetical study, to the principles on which the fine arts are founded, to the art of drawing and the science of perspective, to the examination of the great models of painting and statuary, to a familiar acquaintance with the works of the great musical composers, and to the acquisition of musical skill. Especial attention will be given to elocution; and the elocutionary exercises will be pursued as a

means of promoting the health of the pupils, and also of improving their style of reading, singing and conversation.

While all the physical sciences will be taught so as to keep pace with the scientific and material progress of the age, particular regard will be paid to those branches (for example, chemistry, botany, anatomy, and physiology), which, although much neglected by woman hitherto, are peculiarly fitted to her nature, and indispensable for her work.

Probably less attention will be given to the higher mathematics than in our existing universities, but more to the science of mind and to ethics.

All the instruction will be pervaded by the spirit of the Christian religion. The Bible will be considered as the best classic, and the arbiter in every question of faith and practice. Those pupils who desire it will receive instruction in the Hebrew language and in the Greek of the New Testament. These studies, however, will not be pursued with any sectarian aim.

All those arts and sciences which tend directly or indirectly to qualify woman for the mission particularly appropriate to her sex, all study and training, whether physical, ethical, or social, which will fit her to exert wisely and effectively her proper influence in forming manners and morals, moulding society, and shaping public sentiment, will receive such attention as their relative importance demands.

As far as possible, facilities will be afforded for the pursuit of special studies, and in the preparation for special professions and employments. The system of training will be such as to fit young women to become teachers, not only in our Sabbath Schools, Bible classes, and mission stations, but also in our highest institutions of learning; to become writers also, not only of articles for the daily and weekly press, but also of standard books: yet the chief aim of Smith College will be, by a well-chosen course of liberal studies, to furnish young women with that general yet appropriate discipline of all their powers and faculties which will qualify them, in a fully-developed womanhood, with a sound mind and a pure heart in a

healthy body, to do the work of life for which God has made them, in any place to which in his providence they may be called.

W. S. Tyler, *President*,
E. B. Gillett, *Vice-President*,
Geo. W. Hubbard, *Treasurer*,
J. M. Greene, *Secretary*.

Northampton, Mass., Sept. 10, 1872.

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